

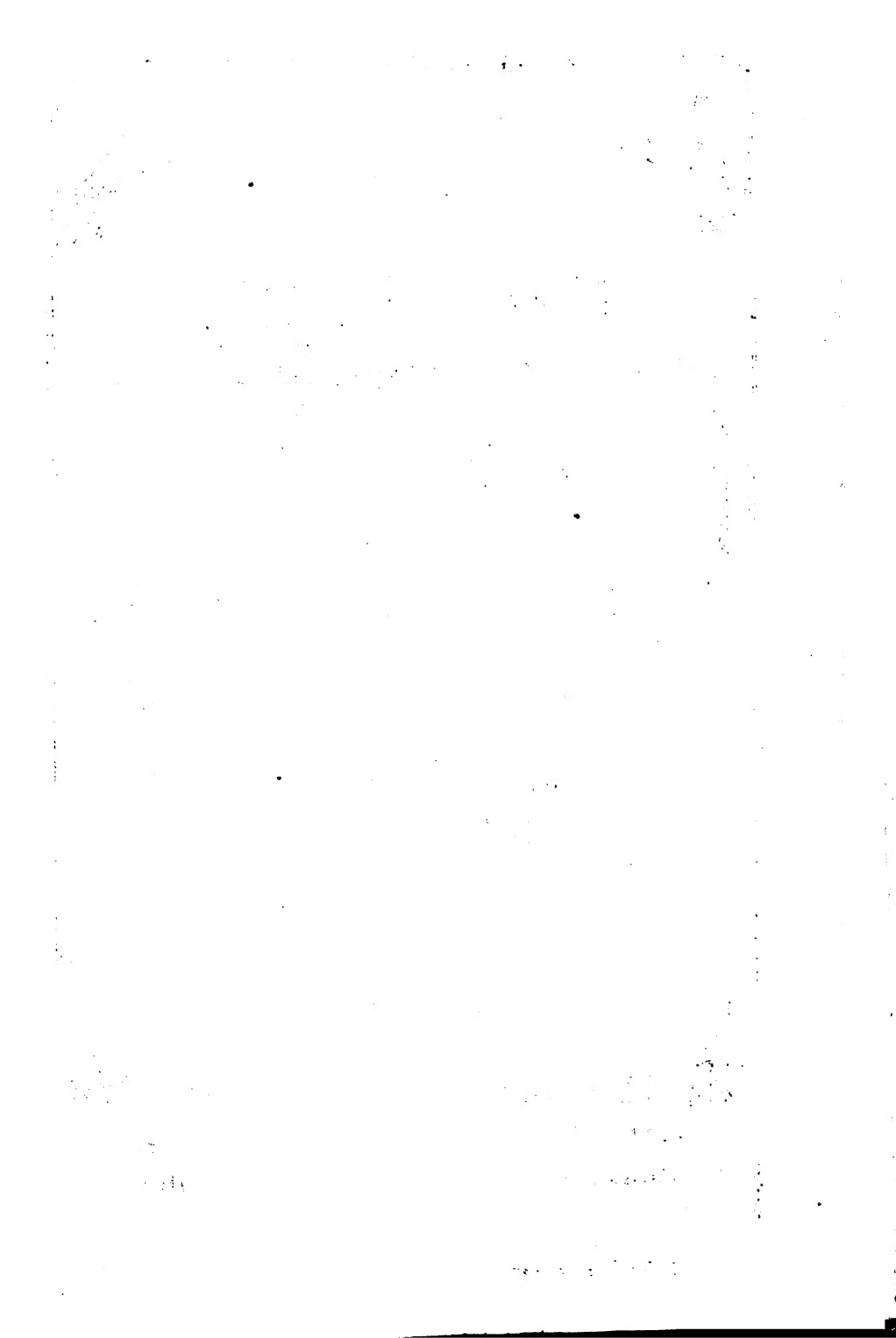
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Contents.

Astrology.....	Page	1.
Are You Happy.....	"	15.
The Sacred Bill of Laden.....	"	17.
Eternal Truth.....	"	18.
Our Heads.....	"	19.
Natural Affinity.....	"	20.
Civilization Vs Barbarism.....	"	25.
True Reformation.....	"	27.
Editorial Notes.....	"	30.

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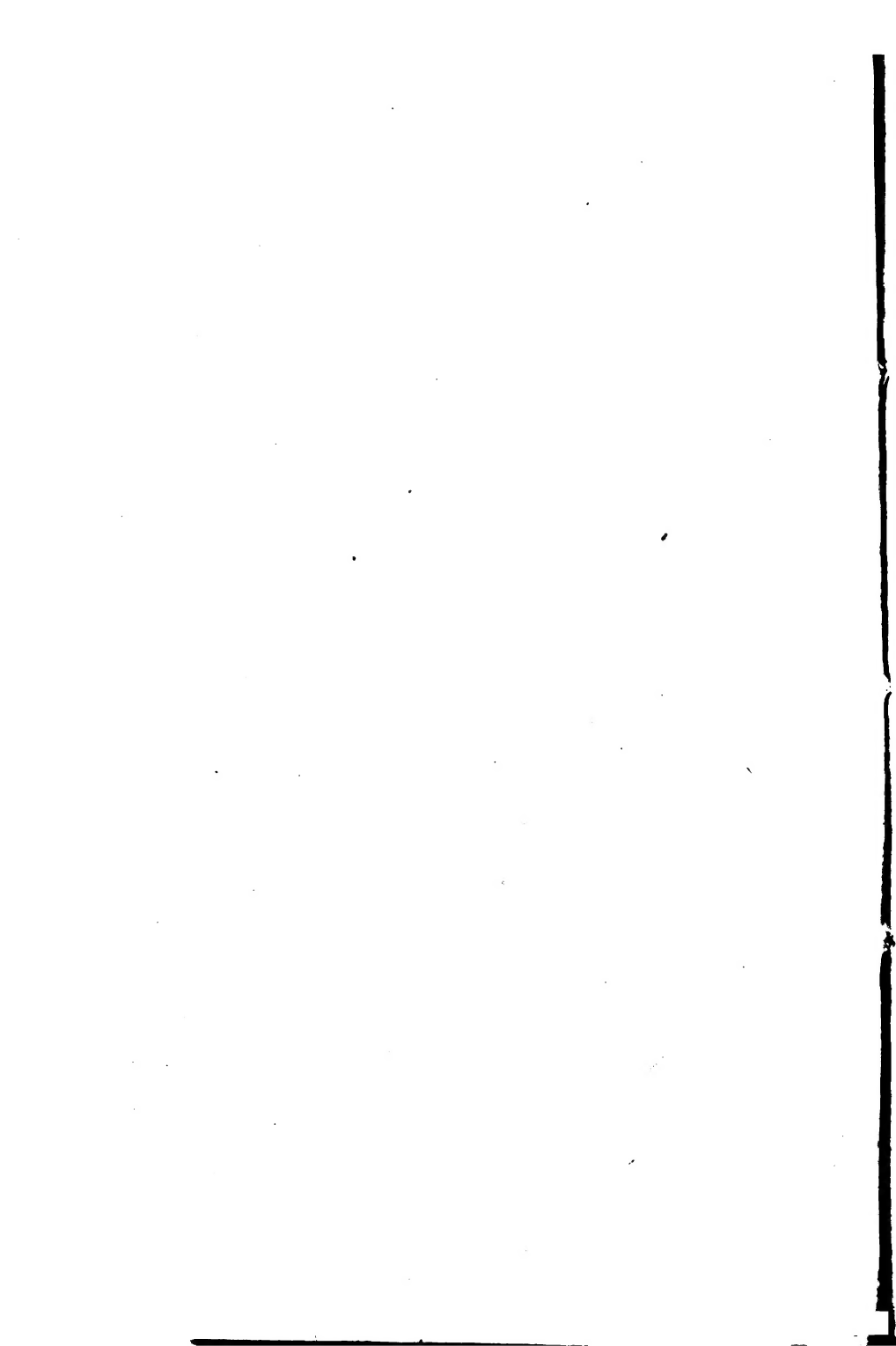
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No. 1 , 1897 .
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The Philosophy of Astrology, (aside from the Science) is one of the most fascinating, penetrating and beneficial philosophies that the world has ever known. The world enmasse has never known it and probably never will until all are elevated to that height of enlightenment or illumination as to be above superstition and animal desires. It is a philosophy seldom sought after except by those of a reclusive nature. These recluses actually abhor the glittering generalities of the world which, to them, is boy's play, or a semblance of wolves snarling or fighting over a carcass.

It's return to the minds of men will prove to be the second coming of the Christ principle, and, as stated, it is coming in a "cloud." That is to say, the mind of man is at first befogged in it's attempts to comprehend it.

The more it is looked at with unprejudiced eyes the clearer it becomes bringing feelings of contentment with it. A belief that the bible is opposed to astrology is owing to the fact that such who entertain this belief are totally ignorant of what astrology is, although they may be the wisest of men up all other branches of knowledge.

If those who honestly believe astrology to be wrong would undertake to consider the matter in an open and honest way with those who know the true astrology from the false astrology, they would either become converted to astrology or convert the astrologer to the opposite side. No person could understand the True Astrology and remain dishonest, although, as



in church or other matters, a dishonest person, without understanding, might learn certain portions of the True Astrology, for evil purposes, and is better able to do so the longer the masses fail to understand the difference between the true and the false.

If a blind man says to another blind man, "Don't go so," or "don't do so," would it not be well for the one blind man to say to the other blind man:- "How do you know when you have never gone that way yourself and have never done as you tell me not to do."

People who have never examined astrology and do not know the first principles concerning it, purely out of prejudice, or religious superstitions which have been engrafted into their natures by associations, tell or advise other people, to have nothing to do with astrology; thereby fall into the pits along their path of life and pull those whom they have advised into the pit with them. This is what Jesus meant when he said, "If the blind lead the blind both fall into the ditch." Paul afterward said:- "Let every man be persuaded in his own mind". Try Paul's advice and note your increase of happiness.

The Hour of birth, or events in life, by which some things may be judged are very convenient to an Astrologer; but no favorable knowledge of events can overcome the misfortune of not knowing the exact Sun-time of birth to the minute.

Rectification of Birth-time seldom gives perfect satisfaction. There are various methods for Rectification, yet all of them too often fail after an almost endless amount of time, work and expense exhausted. No two rules seem to agree. The time of birth (hour) comes under what is known as Horary Astrology, governed by the hour. It is largely symbolical and it is the system which causes so much contempt to be cast upon the Divine Science of Astrology. It is supposed to bring matters down to a sort of a fortune telling method and is not strictly in accord with planetary influence.

It relates more to the Disposition of things than to their Characteristics.

The Relative position of the Heavens and the Earth, exact to the minute, is a Horoscope, and no other kind of a figure can be properly called such.

If the time is within an hour of the time required it is an approximate horoscope, and Judgement from it must be approximate. A horoscope denotes the electric magnetic and atmospheric effects under which a person is born and these effects stamped upon his nature make him sensitive to all other changing effects in every department of life, and so render his life fortunate or unfortunate as the case may be.

To judge these matters is like judging any other created matter, animate or inanimate, according to the conditions under which they were created.

Astrology teaches that the bible is correct, but it does not teach that the church interpretations of the bible are correct. The churches are well enough in their general principles, but they are almost universally wrong in their presentation of facts. It is on this account that the churches disagree with each other and Ingersol and others disagree with the churches.

The trouble between them may be described as "a total misapprehension of facts" In time they will see that astrology is the corner stone of which Jesus spoke, as being rejected by the builders but which finally will become the headstone of the corner.

Practical Astrology relates to good and evil regardless of their detail. If we are to be miserable what matters it from whom the misery comes. Our personal duty is to overcome the misery if possible and we do that by the power of our own mind, regardless of the mental or physical operation of others. The God-power is in our own True Self and when we know that our footing is sure we can breath with freedom, but when insecure, then step carefully whether among civilized beings or wild men.

The moment we attempt to govern ourselves by the vagaries of others

then we are worshipping false gods and are being led by a Lord and Master that is not our own, because not in our own self.

Character does not come from Hour of birth but the disposition of the character. We cannot change our character; it is permanent, but we may change our disposition of it by will power.

The disposition some times changes the appearance of the character, but it is there just the same. It is the basic, the rock upon which our personality is built.

The basic may be covered with filth and dirt, or, it may be clean and discernable. Know thyself is to know the character given and wisdom is the best use of it for the highest ends.

The leopard cannot change his spots but he may hide them for a time by rolling in the mud.

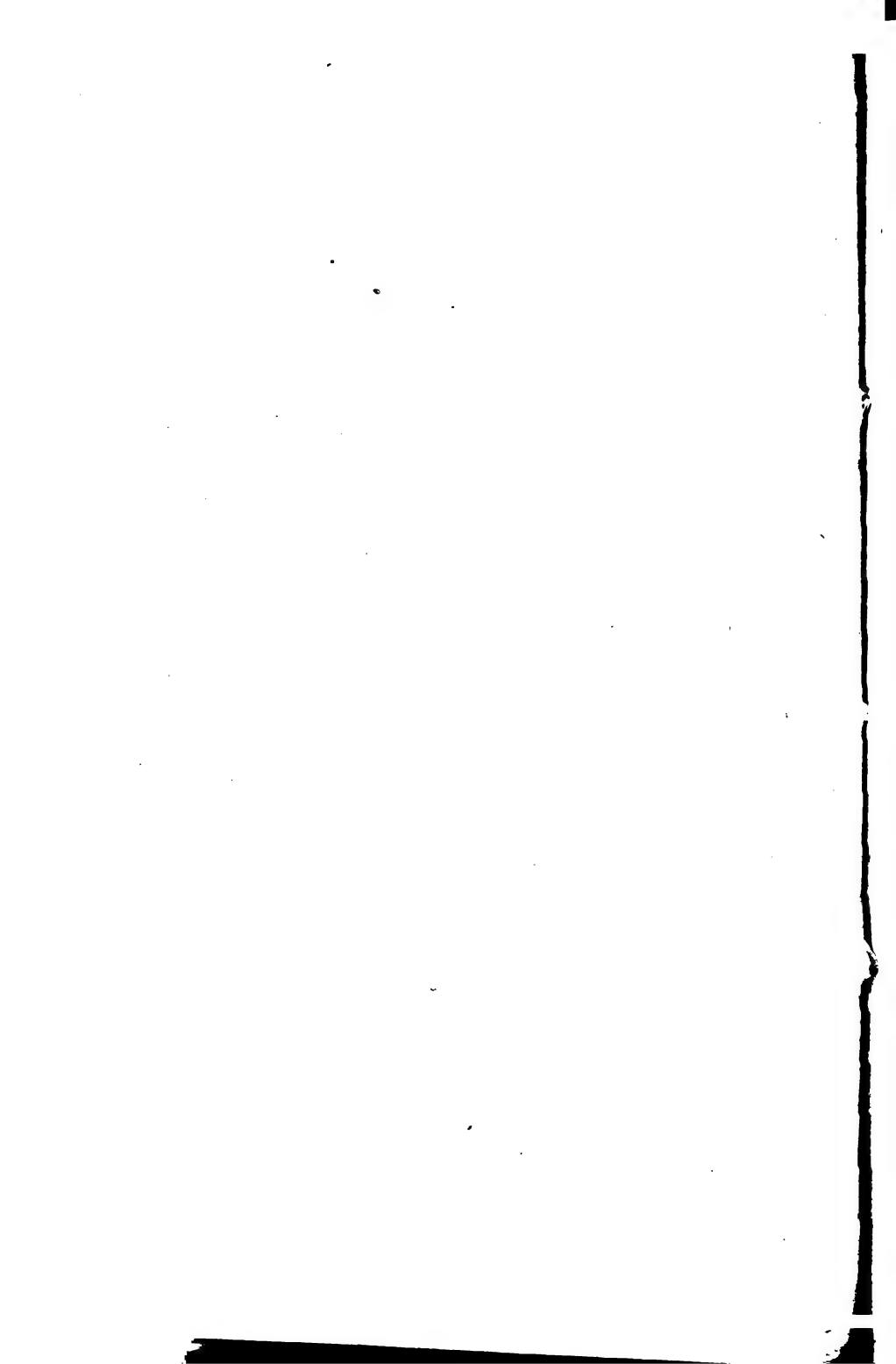
A Horoscope relates to the position of the Earth in it's Daily Revolution. One hour's difference in the time of birth changes the position of the Horoscope 15 degrees.

The birthplace on the earth would be changed in it's relative position with the heavens by a change of the Horoscope.

A change of the birthplace might alter the complexion of the entire earth so far as the direct rays of the Celestial orbs are concerned, and cause a wrong judgement of a life. Unless the time is accurately known to the minute (Sun time) the Horoscope can only be drawn and judged approximately.

General Judgements concerning character and the basics of life may be made without a Horoscope.

General Judgements are practical astrologic readings, but are not Horoscopal. No Horoscope of birth can be made without the exact time of



birth; but within an hour of the true time it would be made approximately. Very few persons now living have their exact time of birth.

The planets do exert a mystical influence upon our lives and the events are in accordance with their movements and familiarity with each other when affecting the earth. If they portend good or evil, that good or evil is in some way experienced by us, either in a manifestation through others, or in ourselves. If contentions are denoted it does not always show that we will be contentious but if not so, we will be thrown into environments where contentions are rife and it would take but little to make us participators in them. Accident may be denoted and yet the accident may not be to ourself, but our attention is brought strongly to it.

Care should be exercised where these malefic influences are shown, for they are parts of our own life experiences and the dividing line is quite narrow between our physical and our mental experiences. By sympathy we often suffer almost as keenly as if the suffering was actually our own.

Every person in life has his ups and his downs. They are the ebbing and the flowing of fortune's tides. Some are in fortune's deep waters, yet the depth is not always the same. Others are far inland like the terminus of a stream hence the ebb tide nearly reaches them on the flood and remains with them the shortest possible time. Nevertheless, according to the sphere or situation of life, every one experiences the ebbing and the flowing.

Shakespeare, knowing this Astrologic truism, said:—"There is a tide in the affairs of men which when taken at the flood leads on to fortune." And many have said:—"If I only knew when that flood tide would come."

Astrology is the only means by which that time may be known. Many in life have passed it and it will never come again. To some it comes in childhood's days and to others at various periods of man's natural life.

When the sands of life are dry, the seaweed parching upon the rocks, the clams croaking from their beds and the beach birds feeding upon our barren



waste; then there is but little that man can do except to move as the spirit or circumstances move him, pulpit oratory to the contrary notwithstanding.

We may then, if we choose, enjoy the shadows of life as philosophical backgrounds to the picture, by the aid of which the details of the foreground stand out more prominently to our gaze.

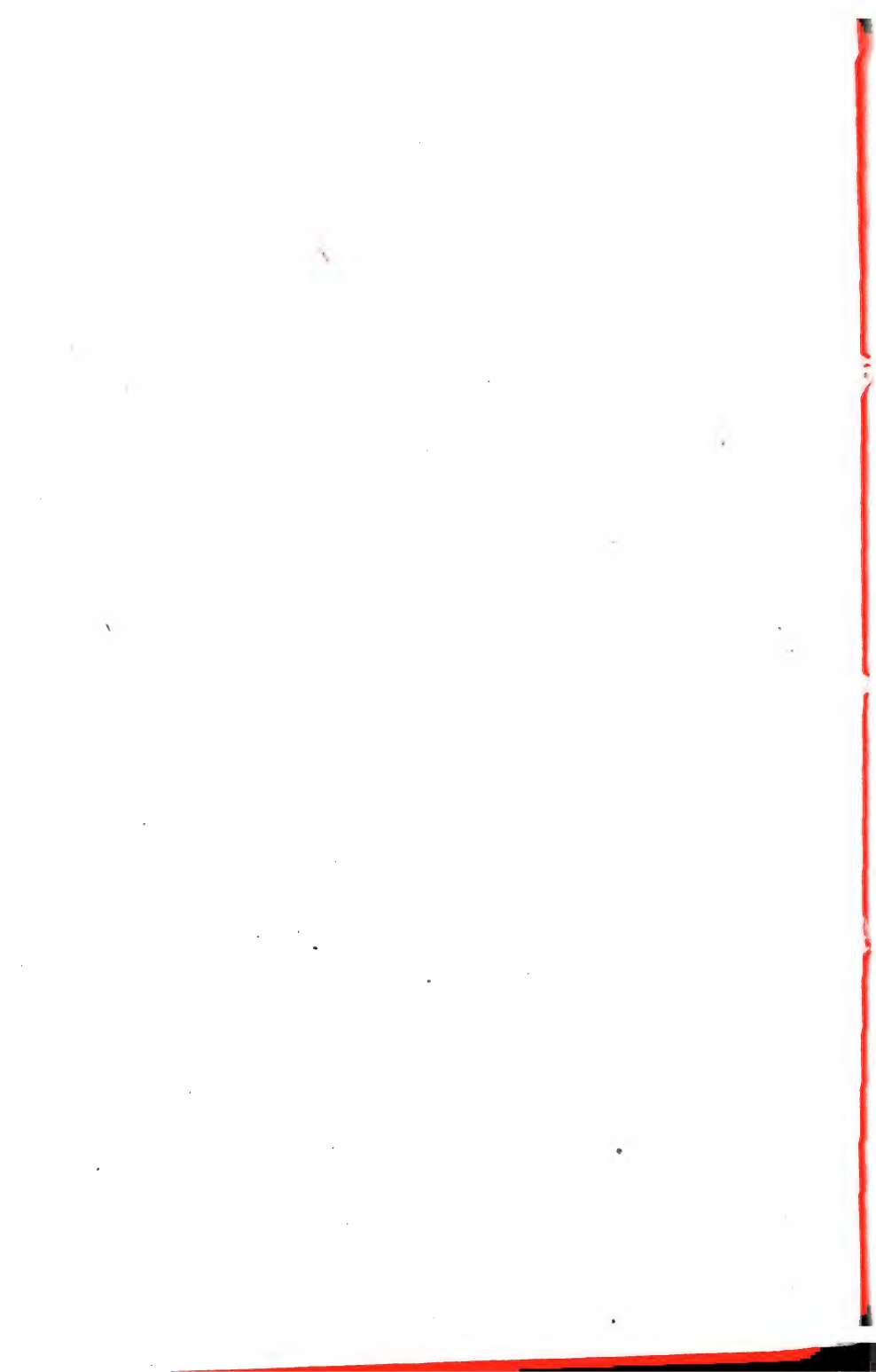
It is by this law that the unfortunates in life are better gifted in natural philosophy than are those who fail to recognize the importance, or the effectiveness of shadows. Nothing in the economy of Nature is bad if we only treat the Dame philosophically.

No burdens are too hard to bear if we are but willing to bear them. Governments among men whether Divine or civil, are just or cruel, according to their acceptance by the minds of those whom they govern. When we oppose the burdens meted out for us to bear, then we are in league with the Devil and in combat with the higher powers; hence we suffer the torments of the condemned. To suffer is human; to rise above the suffering is angelic. Dissatisfaction is a burning hell. Contentment is heaven.

Every one is gifted with some degree of will power, and with that will power our future is what we make it. When a person says; "I Will" and then sticks to it, he can do most anything in time, regardless of other people, planetary influences or anything else. To be governed by the will is not always the easiest nor yet the most agreeable way to operate, hence we all unconsciously permit ourselves to move in accordance with our environments.

Our environments are generally deceitful and they constitute the false gods by whom we are surrounded.

We all have an individual (or personal) God; or "Lord," as it is termed in astrology. Our own Lord is our safest guide in all mundane affairs, for, as he is afflicted or assisted in the heavens, so we are likewise affected in earth, (Note Lord's prayer.)



By knowing our own Lord we know our own weaknesses, and when to buckle the armour on and fight the good fight or when to rest in camp.

When our Lord is the Light and the Way; when we follow him, regardless of the false gods about us, then we are in the surest path for highest development.

If you had a chart for sailing on the ocean you would study it carefully and be guided by its variations, or the variations of your ship, and to reach your destination most quickly and safely would never vary from your chart, for every variation would delay or injure you just so much.

If the wind was blowing from the east that would not signify that you are bound for the west, but would signify that you might go west easier than you could go east. Planetary influences do not denote that you will do so, but they do indicate that unless you have knowledge of these influences and exercise your will to the contrary, you will surely do as the Planets denote.

In our life on earth, we are all like flies stuck to the outer rim of the wheel of a cart. When the part that we are on gets on the down side, then we will get crushed out of existence, but the wheel moves on just the same. There is no use trying to make the wheel move faster, and we have no power to stop the turning. There is but one rational thing to do and that is to enjoy the surrounding scenery as long as we can, and in our imagination—a gift given us for enjoyment—shout:—“Hoop la, Betsy Jane, see me make this wheel go around.”

The world is full of failures owing to the fact that those who fail have lack of confidence in themselves, and depending upon others they are led astray.

The evils and weaknesses of every person's life are in themselves; the world around them is but the reflection of their own good or evil



thoughts. There can be no success achieved, unless accidental, when the mind is filled with doubt and fear. "I Will" is the great moving power of the universe, and "I Am" is the entity behind it.

In astrology there is a force which is called the "higher self" and the "lower self." They are polarities, or the extremity of opposition; not of necessity diametrically opposed to each other in all cases, but differing in each individual, as to the extent of the harmony or discord of the two selves.

In nearly all cases the two selves are playing more or less of a Dr. Jekels and Mr. Hyde game upon the world and upon each other.

The higher self is the basic of world life and is in harmony with the Divine Will. It is the Cross, Christ or Soulship attribute of individualism.

The lower self is the sentient or animal nature, very susceptible to mammon. It is the bigotted, imaginary or delusive self, or in other words the lunatic portion of our natures.

The higher self, finds its representation in the glorious Sun, which is the Life, the Light and the Way.

The lower self finds its representation in the Moon, which is as "unstable as water, or in other words "the harlot sitting on many waters."

Both selves are good, because they are conferred by the Divine, no matter how they may be judged by man, and are doubtless operating for some high purpose in a line which is foreordained and cannot be deviated from.

The will which very nearly answers to the "old serpent" in one expression, or, to "wisdom" in another, has a "moral" freedom in its mental appreciation, so that whatever our condition may be, unalterable though it is; we may, if we choose, will our selves to be morally happy or morally miserable.

The laws of Astrology, which are but the laws of Cause and Effect are not fatality in the usual acceptance of that term. No man can change the Divine plan relative to his individual condition, any more than he can change the influence of the atmosphere or of the sunlight upon a piece of putty or a lump of butter, but, he may modify the same, as he would modify by putting the butter or the putty where they might hold their desired qualities the longest.

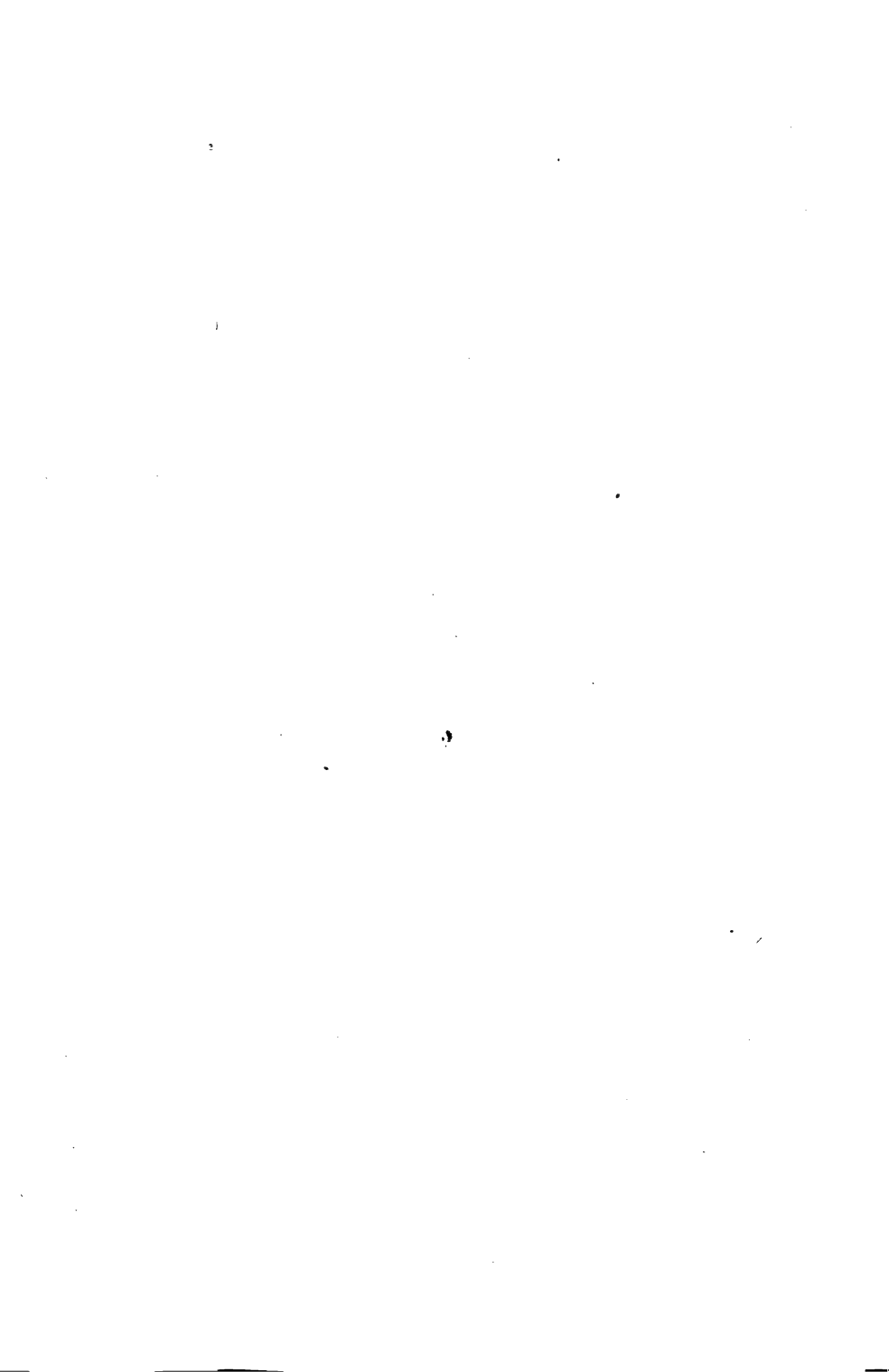
This, in a measure, might be termed overcoming Divine Decree, but the Divine has also Willed that they may be so changed. By thus observing these laws, which are included in the finer calculations of astrologic effects.

There are Seven Spheres in the Heavenly law. By advancing from one to the other, we change, or modify, our condition for good or ill; this may be done by Will Power, or Free Moral Agency.

The word "Sin" can be summed up in the one word "Ignorance." Willful Ignorance is the greatest of all sins. When we will not see, or will not hear, merely because it offends our own ideas of what should be; it is willful ignorance because that which we do not wish to see or hear does actually exist, and, being an existence, is a part and parcel of the Great All in All. By hiding ourselves from it, does not destroy it, except in our own imagination.

That which exists, whether it be an idea or a natural thing is real, and to be free from sin to the best of our limited ability we should open our eyes and ears to it and meet it squarely, leaving the result with the Divine powers which are working in us. Angels may thus be entertained unawares.

It is well to think of the future, and to add to our knowledge for use therein; but let the future relate to this life, which is our today. Let to-morrow which is the "life to come" take care of itself, as it surely will, in strict accordance with the care which we take of the present life.



If a shipmaster or an engineer was continually bothering his head about what he would do when he should be promoted, the chances are that he would experience some catastrophe which would interfere with his promotion, while, if faithful in his smaller charge, his promotion would be more sure.

Every time we think of death we add one nail to our coffin. Preachers talk of death in order to obtain the wherewithal to live a longer life on earth themselves, but they shorten the life of their hearers through fear.

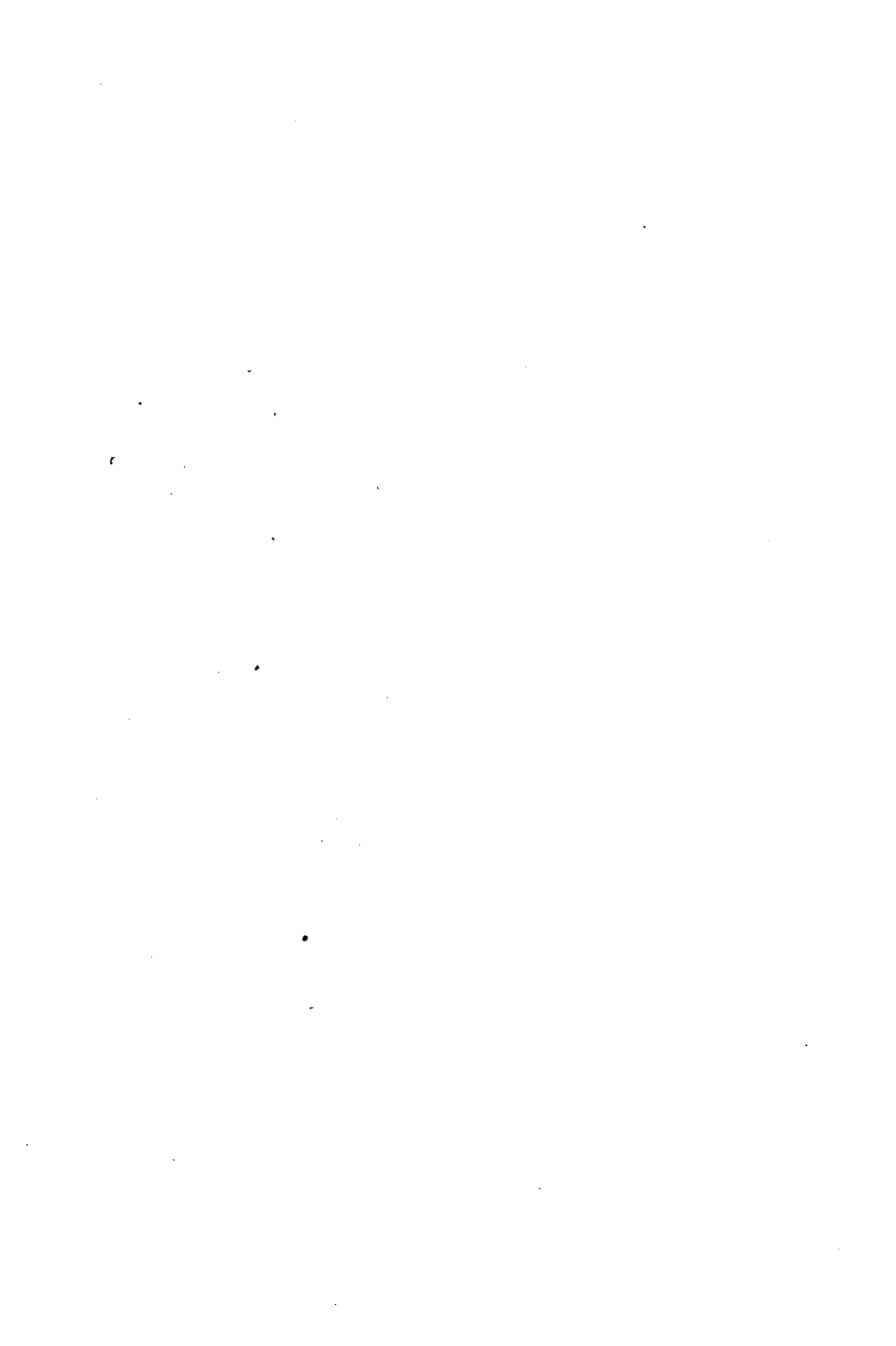
All enjoyments are in our own mind. If we enjoy them, what matters it whether they be real or imaginary. How miserable we often make ourselves just because others have not sense enough to enjoy the things that we enjoy, and possibly they are making themselves just as miserable because we have not sense enough to enjoy what they enjoy.

People in this regard are like the old hen who fretted herself to death, because some little goslings whom she had hatched from duck's eggs would persist in running into the water.

Our own mental fancies will give us happiness enough if we will only have sense enough not to fret and worry about the mental fancies of others.

It is very unfortunate that the Science of Astrology is so mixed in the minds of the people, with fortune telling, clairvoyance and other predictive matters. These erroneous ideas must be cleared from the mind before the highest good can be realized.

The planets operate upon the earth by virtue of rays of electric and magnetic force, and create variations as cross lights of color would create shades and differences. Individually we are differently affected by reason of our different constitutions, these constitutions being dependent upon the X rays at time of our birth, just as putty or butter being differently constituted would be differently affected under the same sun.



While these influences, by Divine laws are positively differentiated, and for a wise purpose, it is man's decree alone that makes them good or evil, because man does not judge things from their uses in æons of time, but from their bearings upon his temporary needs and desires.

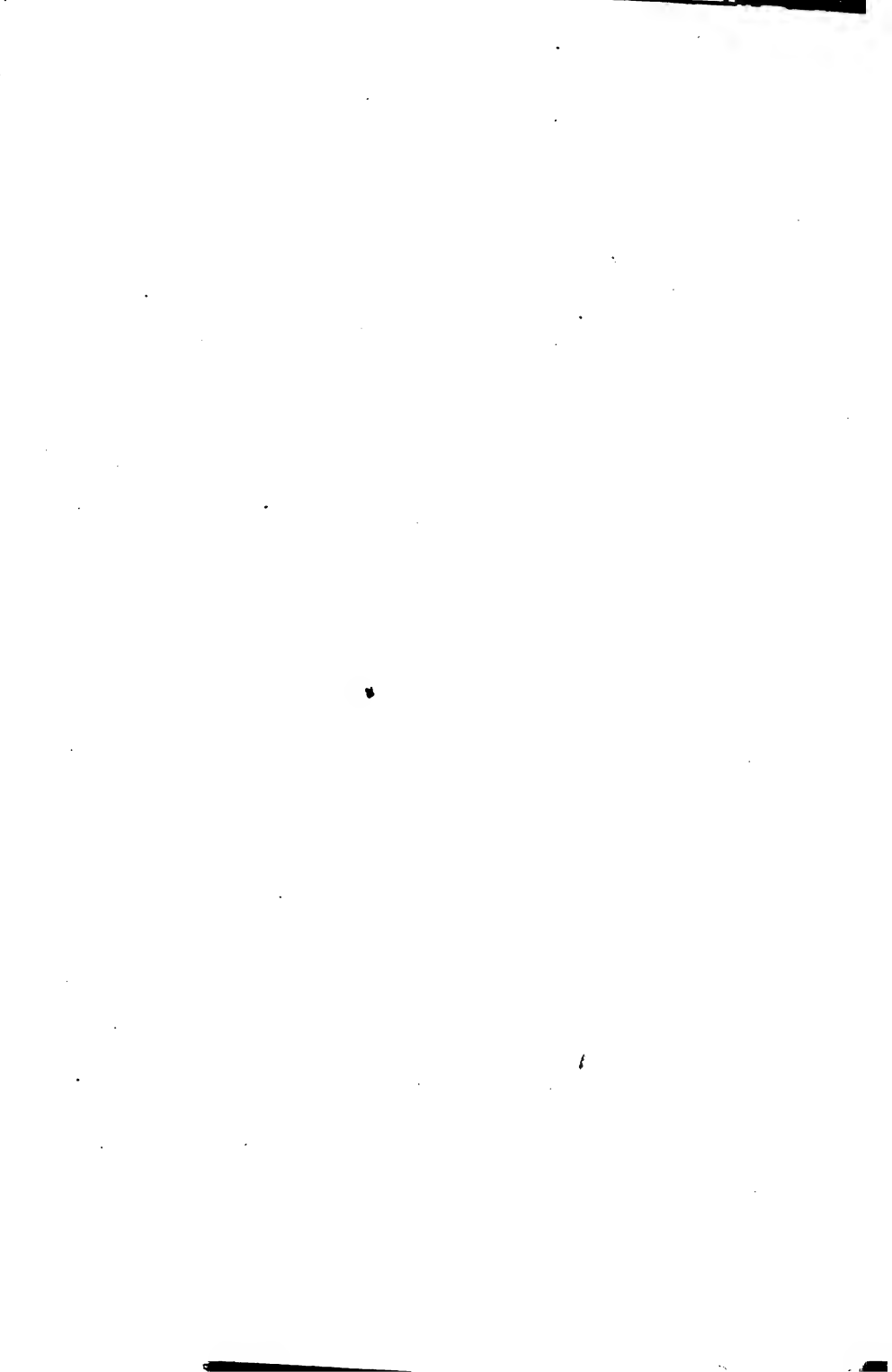
Man, therefore, by long experience, has formulated rules and laws, by which to tell the probable effect of planets upon his temporary requirments. Man says Jupiter gives money, Venus gives pleasure, Saturn gives trouble etc. . but the heavens know nothing of money, because money is an invention of man. Jupiter, of himself, has nothing to do with money, but gives to the nature of man a feeling of self-glorification. As money is considered to be the principal factor in this regard, it is most common and easiest to say:— Jupiter gives money, but, if money is not needed to make one feel his self-importance then the term "money" would not denote the true influence of Jupiter. The term "religion" is used for Jupiter as a synonym of "money" because religion like money makes one feel self-glorified.

The truest term for the Jupiterian influence would be "self-satisfaction" but it would not be a term worldly enough to please those who are led towards astrology with fortune-telling ideas distilled into their minds.

As this is but a sample of the explanations that are necessary relative to heavenly influences upon earth, it is evident that there is much to explain before the world will clearly comprehend the true astrology.

The fault is with the minds of the people and these minds have been befogged by centuries of errors, superstitions and ignorance that have fallen from the lips of preachers, the larger portion of whom wage their warfare against what they have been taught to believe is error, mainly as a matter of business for themselves.

Religion to a preacher is the same as the preservation of human life is to a grocer; both are matters of business to them.



What is a church? As people in general understand it, it is a co-operation or an association, or organization, precisely like the Odd Fellows, Masons, or some political party, banded, or working together, in accordance with certain principles, doctrines or laws layed down by the organizers as good methods of operation for the benefit of the majority; it is man-made and made with so many different understandings of what is right and proper and best, that there is in it very little universal law.

Jesus and John the Baptist were not the creators of such churches, nor are they like the churches spoken of in the Revelations.

The entire human family is divided into seven churches, and the seven stars are the angles of these "seven churches" (Rev. i. 20.)

What are these seven stars which have for ages been in evidence. They are Neptune, Uranus, Saturn, Jupiter, Mars, Venus and Mercury; known in all ages as gods or beings of strength.

Uranus the metaphysical co-operater with Earth, as twain, is father of Saturn, who is father of Neptune and Jupiter; the latter the father of gods (Mars and Venus,) and of men (Mercury,) and the one which under various names has been most adored as Jove, Zeus, Jehovah, and Thor.

The angels, or angles, of these stars, as formed with the sun and moon at the birth of an individual declare positively to which church each individual belongs, except in cases where the angelic (or angular) influence of more than one is mixed—by ignorance on the part of the parents—in which case adultery (or adulteration) has taken place, and the individual so born is not purely of any particular one of the churches and is therefore created with a war of conflicting elements going on within himself.

This condition exists whether the individual be born under sanction of man-made church organization or otherwise.

It is a law of Nature which can be positively proven and shows how far from the real truths of Scripture the "blind have led the blind."

Humanity at the present time has become so mixed, through ignorance of natural laws, that adultery, in the sense in which the term is used in the Bible, has become a universal affair.

It was bad enough in the times of Jesus, to cause him to declare that "there is none perfect, no not one," and for John to write of the imperfections of the seven churches, (Rev.) but, at the present time, in our boasted age of (commercial) enlightenment, when Gold, not God, is the power appealed to, we have almost arrived at that period prognosticated by Daniel, the Astrologer, and spoken of as the "abomination of desolation;" for Uranus, the recognized but "unknown God" of Moses, and the father of all the other gods, or celestial powers, is so desolate in its influence upon earth, as to be almost powerless even in its returning perigee, where it is once again seen by his own children who dwell upon the bosom of their mother earth.

The true Uranian is a product of the united spirit of Uranus and the Earth, and such — if any there be — are pure and unalloyed, and of the church of Ephesus. (Rev. 2.)

The other churches are made up of influences coming from a mixture of "gods and men" (Gen.) Neptune, Saturn, Jupiter, Mars and Venus, the "gods" and Mercury, the men (to think.) The Uranians know; the others think they know, or else are thinking so much in a Mercurial way (exchange and barter) that they cannot waste time to think of eternal matters.

Every body belongs to one of these seven churches, each of the seven being related to each other as illustrated in the mythological relationship between the seven stars.

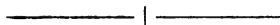


Would it not be well for the man-made churches of the present age to get into line with the seven churches whose mysteries are wrapped up in the seven stars? (Rev. 1. 20) Would there not then, in truth, be a great separation of social ties, as declared would be at the "second coming", but which in the end would give humanity to "eat of the tree of life, which is in the midst of the paradise of God" (Rev. 2. 7.)

Each individual must answer for himself, because each was created with individual mind, individual organism and individual responsibility.

The opinion of others will save no one. To secure happiness each one must be his own counsellor, his own adviser and his own judge of right and wrong.

Individual conscience is finite only by reason of its fear to investigate beyond its popular environments, to which it submits in bondage, as a child of Hagar, but as a free-born son of Sara, it becomes infinite in its freedom to decide for itself,



The struggle to be "someone else" in any particular is always fatal to real excellence. Every human being is different from every other, and each one must not change himself, but develop himself, if he is to attain to anything praiseworthy. When originality is crushed out, all hope is gone. The shapes assumed, however fine in themselves or in another, are as forms without life or reality, and will soon fade away, leaving only a vacuum behind.

Are You Happy?

Consciousness of a present existence never dies, although our memory of past experiences may be fast asleep.

We are conscious of our self existence when asleep, although oblivious to our surroundings. We gather experience in our dreams, although we forget our dreams by reason of abberation when we awake, but, the impress is still upon ourselves for weal or for woe even though in our wakeing moments we have no remembrance of how or when the impress was made.

Every cause has it's effect no matter how small that cause may be, or whether or not we take cognizance of it.

The universe is governed by an unchanging law of cause and effect. We are free to be happy or miserable by will power no matter what our condition otherwise may be.

Are you annoyed, or in any way pestered? The cause is within your own self. It is the working out of some error in your previous existence, the people or things to which you ascribe the cause are only instruments through which the errors are reflected upon your self.

These reflections, creating what we are pleased to term our trials and burdens, are for us to bear in order that we may learn patience, forbearance and self control and so prevent further trials and burdens in a future existence by overcoming errors in the present.

He who admits that he has trials and burdens merely confesses his faults in some other stage of his evolutionary existence. Try to overcome all obstacles to the working out of your natural life, and confess to faults only when it will be beneficial to do so.

Many of our so called faults are only faults in the eyes of the world; in Nature they are not faults at all, and to confess them as such is a sin against Nature.

A single person may gather much happiness in hope of marrying, but a married person can have nothing but a canker tormenting the soul in hope of single blessedness.

People in general are much like mice; they want cheese and crawl into the trap in order to satisfy their desires, but, afterwards repent when they find the outer world closed against them, and so patiently wait for death. Nature never designed that such should be the case, but, ignorant man has created foolish laws and fads, and therefore to please the fancy of ignorance, Nature's laws are ignored and mankind in general suffers with assumed pleasure on the lips, but, on the forehead there are tell-tale evidences to all who can read "between the lines." Union is a Divine law, but the law has become perverted.

—All men are not cranks to every one, but every man is a crank to some one.

—Truth, pure and undefiled, is so naked, that some people are too modest to look at it.

—The devil is always in the man who fails to agree with some other man.

—The devil is responsible for many new ideas; when the idea is generally comprehended, then the devil is no longer recognized.



The Sacred Bill of Laden.

Man is the temple of the living gods. The brain is the altar before which all the inferior gods must bend the knee to Him who is Supreme in the Temple.

The master spirit in man is the Lord of Lords, too often betrayed by animal greed, and crucified through attempts to worship at temples consigned to the care of others, in which dwell a different combination of infinitesimal gods. These millions of temples are built upon a floating island, like a ship at sea.

Wisdom is the pilot, Science is the chart, Truth is the compass, True religion is the anchor for times of trouble, Language is the breezes wafted from every degree, Action in the temple is the cargo, Astrology is the Bill of Laden, in the keeping of the super-cargo.

Theology is the bilge-water that causes sickness by permeating the temple, and Sin is that sickness from which the disheartened gods in the temples attempt to escape, by violent acts against their own habitation.

As the island rolls and heaves, each temple is affected in proportion to its own innate weaknesses dependent upon the inherited qualities from its inception.

One is tossed against another, forcing the gods of each into various forms, producing various adulterations or combinations; yet, the innate qualities of the various gods remain the same.

At the end each will doubtless be able to prove its own values, when the cargo is examined and assorted by the Bill of Laden,— to the satisfaction of Him who is the God of all Gods, and to whom the temples are assigned, as segments of the Mighty Temple in which He dwells.

Eternal Truth.

There is but one truth. Truth expresses itself in as many ways as there are germs of expression in the entire universe.

Good and Evil are but relative terms, like positive and negative. Beginnings and Endings are but relative terms; they exist only in ever changing relationship.

Truth has eternal existence, the beginning of one expression is but the ending of some other expression.

Thoughts and ideas are but progressive expressions of truth.

All things progress in a circle. Truth does not progress. It ever is. It is in its entirety unchangeable. It is the circle.

Eternal Truth may be best expressed by dividing one million by nine. Progressive Truth may be best expressed by dividing the same number by seven; the unite in all operations must inevitably be returned to. Truth will prevail.

Unity is best expressed by dividing one million by one. There is no progression.

Uniform Progression is best expressed by dividing by nine, The Alpha of numbers is eternally reproduced by the Omega. The Omega devises, or divines, from its progressed divinity, a new Omega.

From One Truth, progressive truths have sprung, increasing the volume with no change of value, for all is but One.

Our Heads.

Prof. Ripley, of the Institute of Technology, in a lecture at Salem Mass. recently, speaking of the people of France, stated that the population was divided into distinct types, his deductions being based on the shape of the head. He said this was due to the fact that conquering armies that have taken possession of the fertile portion of France, being mostly of the Teutonic race accounted for the long and narrow heads of the fertile regions, while the natives who had been driven into the less desirable localities accounted for the broad and short headed people therein.

If the Prof. had looked at the ancient rules of Astrology he would have found that the people of France are governed by the zodiacal signs Leo and Sagittary. Marseilles is governed by Aries. Paris and Lyons by Virgo, etc. etc. and people born under these influences are in the main provided with craniums conformable to the signs under which the country, city or town is governed by natural laws.

Leo gives large round heads, Sagittary long faces, Aries long faces and necks, and Virgo round faces, etc, etc.

Every portion of the world has by a Divine law, a particular shape of head, the pure type being twelve in number, as per the tribes of Israel. The United States, as a whole is governed by the sign Gemini, which is a mutable sign, and therefore mixed, but the basic form of each individual head in the United States will show from which particular tribe the native originally sprang.

Every individual has his race sign upon his forehead (numbered as per Revelations,) and it is impossible to hide our identity from the Supreme Know-All, no matter how much conquering by wars or by amalgamation. "There is a destiny which shapes our end rough hew it how we may."

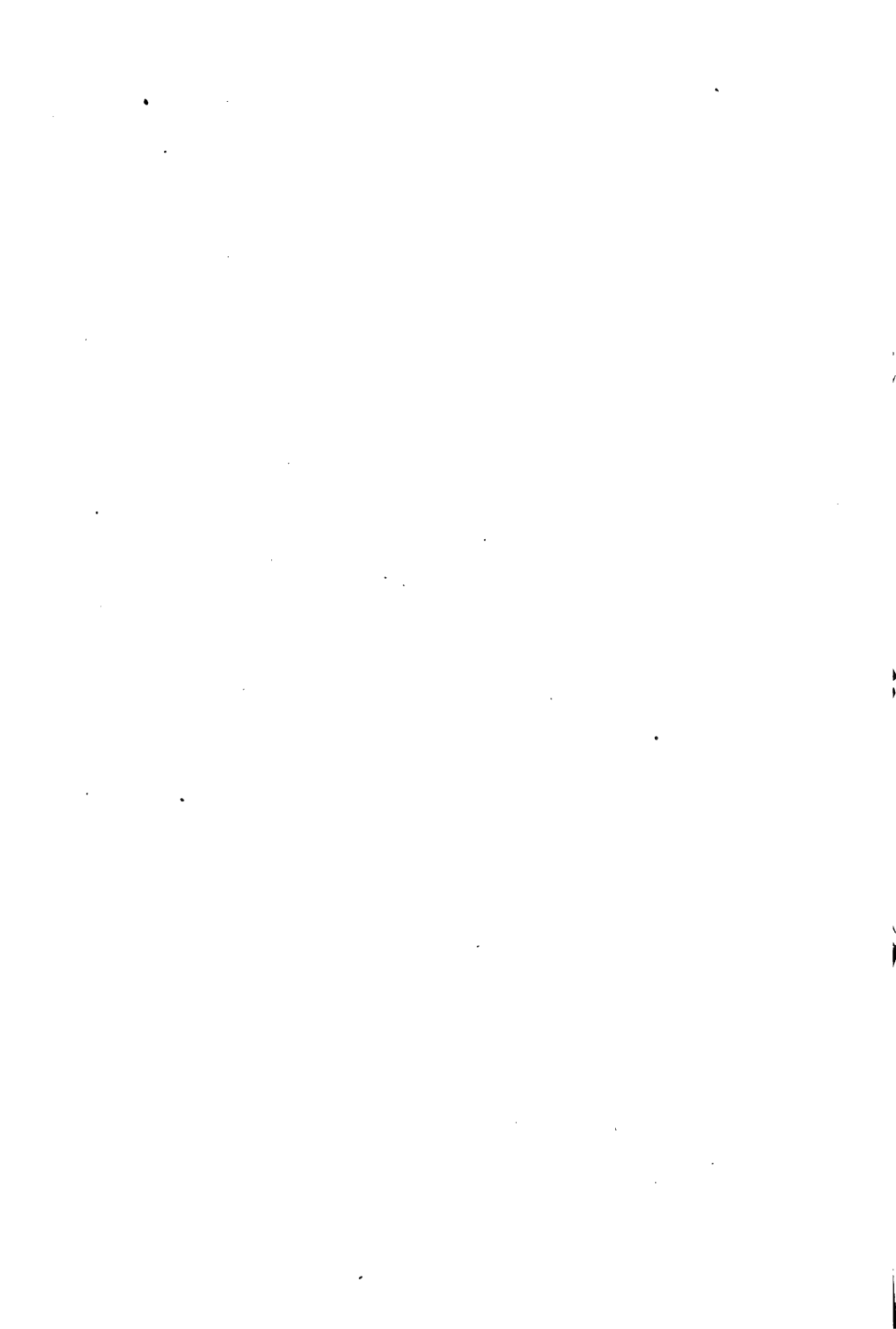
Natural Affinity.

How few there are who understand the true laws of Nature. Social customs are ever at war with Nature, and this it is that causes so much discontent and sorrow in life. Assimilate and assist Nature and Nature will always assist us. We are all but parts and expressions of Nature, therefore the gods of Nature assist those who assist themselves in accordance with Nature. The marriage laws or customs of the civilized world are, in the main, abnormal and cruel. They were instituted for a wise purpose, no doubt, but, the purpose has long since been lost sight of and now, regardless of Nature, they are maintained in ignorance and fear. They are church made laws, but, they do not now subserve the original intention.

The church, like any other organization is a corporation, and corporations have no souls. The individual soul of people may be easily lost, by dominant errors of well meaning churches. Few adherents believe all church laws to be best, yet all adhere to the errors, through a fear of publicly displeasing some one, or some thing, of which they have but a vague and indefinite idea.

The laws of organization are beneficial when they are conformable to Nature; otherwise they are sinful and deadly to the highest interest of humanity whether sustained by church organization or any other.

The errors of life strongly sustained by church customs, through ignorance, are the bane of civilization. They make slaves instead of free men, and also make the externalities of life apparently sound while the internals are rotten to the core. Existing conditions might be changed to the glory of the church and to the benefit of mankind were it not



that most people fear to express their individual feelings, (produced by Nature,) under an erroneous supposition that their worldly interests (opposed to Nature) may be jeopardized.

Did we all know the true laws of the Divine we would recognize the fact that Man's fear of Man is a delusion. The power of the church, or any other organization, is only imaginary, and but mere pretence when that power fails to harmonize with Nature, for Nature finally obtains mastery and with one grand overflow sweeps away the temporary check and punishes by devastation the presumptions of the unnatural man.

Nature knows no marriage law that is bound by church law.

Nature in no case conforms to church customs, unless they conform to Nature, hence too often in church-bound marriages the sins of the parents are entailed upon the children unto the third and fourth generation.

Humanity suffers as a surging mass of corruption with nature moving straight onward in her unswerving course, unmindful of the self-inflicted woes and wailings and gnashings of teeth amongst presumptuous mankind.

The finality is just the same, whether individuals, states or nations laugh or cry. Nothing suffers but the mind of man and each man is responsible for his own sufferings through being led into error by the opinions of others. Through fear of the opinion of others man submits to slavery and bondage.

For a mess of pottage man sells his mental birthright to imaginary powers, which live but for a period, then, swept into oblivion by the hand of time. leave man as hungry as before and ten times as ragged in doubts and fears.

Church customs hold people under an hypnotic suggestion of hope and fear concerning unknown matters and in opposition to natural laws the knowledge of which is stifled; hence crime. Suggestions emanating from

any organization are contagious, and extend into public and private affairs with honest intentions no doubt, but error may come from honest intentions, and, if the error come through an organization it is difficult to overcome because ignorant people in organizations are the last to recognize it and are most bitter in denouncing those who do; hence error in organizations once having taken root requires centuries, or ages, to overcome, the misery meanwhile emanating therefrom being ingeniously ascribed to some other cause.

Nature is not alike in all mankind. It is a great mistake, the endeavor to make all individuals conform to the same laws concerning their individual needs, for what is pleasure to one is pain to another, and by a natural law.

Marriage unites the individual natural forces of two beings, whether sanctioned by church or not. It is an act governed by no law of dictatorial interference, except such as declares natural laws criminal. Nature never permits union, temporary or permanent without corresponding affinity created by her.

Where there is affinity there is a sure response regardless of "I solemnly vow" A study of natural law would improve mankind, for Nature is the kingdom of heaven and the kingdom is within. Marriage is to a large extent but failure; mostly pretence and deceit. Union is a natural law and is seldom defeated. Matrimonial alliances ought to be made more successful, and might be if the hypocrisy of church dogmas were not so superstitiously maintained. The Spirit, or interior nature of woman is masculine. The same nature in man is feminine. The electric and magnetic emanations of men and women are inverse to each other, like the positive and negative poles of a magnet. Like attracts like and the intermediate is the medium.

If our interests in life were all the same, any one of the opposite sex

would be as agreeable as another. Because of antipathies created by natural causes we should all be properly mated so that the united actions would be in harmonious accord. If this be not so then in nature it is adultery and no law of the church can overcome the wretchedness misery and crime entailed upon the world by the unholy or imperfect issue. If we but calmly pause and consider this question we will become appalled at the magnitude of humanity's sins under the garb of wedlock and find therein a solution to some of our own shortcomings.

True mating requires that the deficiencies of one shall be supplied by the other, else the pair is deformed. Two positives can never long agree, and if both are vile there is no restraint. These matters should be remedied for improved qualities of the race, and quickly, too. Temporary affinities should not be held for life. They produce abnormal issue after the natural affinity has subsided. The life of a child is testimony to prenatal harmony or discord.

Church and State both, ought to have knowledge enough of natural laws to prevent an union of two beings for life whose affinity is only temporary. In the consideration of these vital matters some exceptions might be taken by those who have given no study to the laws of nature, but in every case such exceptions would be found to be a product of the errors of the past.

Lack of harmony with natural laws is the generator of all sins known to man. The more we oppose Nature the more sin we create in ourselves or in others. If we attempt to conceal one particle of the good or evil created in us then we deceive ourselves and are hypocritical to others. We are as we were made to be, We had no choice in the matter. The leopard cannot change his spots. A man cannot change his inherent traits, but he may white-wash them as he may dye his beard to please his own deceitful vanity.

If we are imperfect our ancestors violated the laws of affinity. Conceal-



ment of these facts out of family pride multiplies the violations through ignorance and weakens the power of the church.

Civilization does much towards making us appear to be different than we are, by a prudish concealment of the laws of nature, hence we are a nation of hypocrits trained to deceive each other when we can, in ways that burden the world with licenced ignorance and sin.

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If Francis Bacon was ashamed to own his creations in his own day and turned them over to the fostering care of Shakespere, as the Baconians claim, then the Baconians ought to honor the tacit wishes of their adored genius, by remaining forever silent. If Shakespere was not afraid to father the works of which Bacon was ashamed, then Shakespere is entitled to the gift of authorship bestowed upon him by Bacon, as much as if the gift had been bestowed by God. Born of poor and humble parents as also claimed of the lowely Nazarine, the cry from certain quarters is ever made:—

“Can any good come out of Nazareth,” Scholastic education does not make the man, for were it so there would be no men from humble spheres like Franklin and Edson, upon whom not half the education was showered as upon some college-bred horse-car driver. Education is of little use to the sluggish brain, but a little education goes a very great ways in the brain naturally astute, whether covered by a cockade or a miller’s hat.

A man’s environments is no evidence of the reaching powers of his mind; if it were then prodigies could not come to the world in God’s appointed way, but by collegiate diplomacy.

Civilization Vs. Barbarism.

Civilization is claimed in this portion of the world, to be higher than Barbarism, but, wise barbarians with just as good reasoning claim Barbarism higher than Civilization. It all depends upon how we are taught, or how we have learned to view these matters.

Barbarism is wedded to Nature, and Nature is the Kingdom of God, or, in fact, may be God himself in all his glory.

Civilization, is most assuredly wedded to Bigotry, Prejudice and Greed, and its laws are man-made. Barbarism looks upon the hills, the valleys, and the deep-tangled wild-wood, as natural evidences of Paradise. Civilization tears down mountains, fills in the valleys and in every way ravishes the works of Nature, in an attempt to subdue the wild earth, but, in course of time, Nature causes the works of man to crumble and decay.

The restless tendencies of civilized man, decries the "wisdom" of his forefathers and establishes a new order of foolishness without any increase of happiness, and with no greater contentment than is enjoyed by the barbarian, who lies down in green pastures "and is led by the side of still waters".

Barbarians are hypnotized by Nature. Civilization is hypnotized by the blind leading the blind. Barbarians take delight in the enjoyment of such things only as can be momentarily useful. Civilized beings take delight in the accumulation of more than they can use and depriving others of the use of it. Barbarians in their innocence call a spade a spade, while Civilization endeavors to clothe everything in disguise.

Barbarism is truthful. Civilization is hypocritical, but we all love Civilization because it is contrary to nature. Barbarism kills the body. Civilization kills the soul of things. Barbarism is governed by the impulses of the heart. Civilization is governed by the contents of the pocket.

Civilization is a paradise for a highly favored few ; all others are engaged in a hopeless struggle to gain that Paradise, but like the Irishman's flea when they put their finger on it it is not there. Poor people are miserable if they do not get work. Rich people are miserable if their tailor or dressmaker is not on time with a new suit.

Every grade of civilized life has created necessities enough to keep the whole world in perdition. The uncivilized— i. e., barbarians— are moved by the laws of Nature their wants are few; Earth provides abundantly, and their happiness is in their sentient nature. This does not argue against civilization which has put a fence around almost all of nature's gifts, but against the errors in civilization, which makes civilization but a sort of purgatory to the majority. There is room for improvement both upward and downward.

There are people whose minds have begun to realize planetary vibrations upon mundane affairs. Such minds are termed Illuminated. They have begun to realize that the Sun (or Son) in it's mission upon the radical cross (or Radix) is the Life the Light and the Way, for all who have risen above (or resurrected) from the lower plain of animal desires, or sensational gratifications. All creatures born, are bound by parental sins to the popular desires of the planet Earth, which is the planet of Selfishness, Greed, Tyranny and Love of Money and of Power.

Death is the natural outcome of such desires, and life eternal in the heavens can be obtained only by uplifting or resurrecting from these propensities in them. "The Heavens do rule," and they that learn through Astrology the Kingdom of the Heavens, become its subjects and profit thereby.

The large papers and highly prized books of the present age are mostly filled with mere fodder, or trash, through which we have to wade, or ignore, in order to obtain the little that is elevating in them.

True Reformation.

Take care of the individual and the nation will take care of itself. The above is not the prevailing ideas of the day. We are erroneously taught that our duty is first to the nation and last of all to the individual needs of her citizens.

Organization, we will say, for illustration, was first instituted by God, in the universal system, the solar system and the microcosmic system of individual man. If one star should be out of its proper place, or in any way defected, the entire universe (we are led to believe) is correspondingly affected.

If there is any weakness in any part of the human body, the entire body is correspondingly affected. If there is a screw loose in any portion of a piece of machinery, or a poor piece of machinery in any large manufactory the entire plant is correspondingly affected. The screw or the defected machinery must be carefully attended to, or the plant is not perfect, and the more loose screws or poor machinery, the weaker in some way the entire plant is.

Every individual in a nation is a unit in the nation, whether halt, lame, blind, decrepit, angelic, or infamous. Each one is a creature and a creation of God. The more weak ones there are the weaker is the whole; the weak ones are taught to sacrifice their personal requirements for the benefit of the stronger ones, yet with so much weakness daily surrounding us, the stronger ones are compelled to put continual and stronger guards about themselves in order to protect themselves against the increase of the weaknesses.

The stray lamb is neglected or denounced while the "Ninety and Nine" huddle closer together through fear of likewise straying. Je us taught that the lost lamb was of more value than the remainder of the flock, because without the absent one the flock is imperfect.

The shepards who watched their sheep by night, paid closest attention to the weaklings in the flock, while the flock took care of itself.

Individual weaknesses in a nation are due to a weakness in the government itself, and that weakness can never be corrected, except by properly caring for the individual.

When the mule is kicking against the cart, what folly it would be to strengthen the cart; the true remedy would be to remove the cause that excites the mule to kick.

Every American is, like the mule, a born kicker. It is right to kick by inheritance, because like the patriots of 1776 there is inborn that heart swelling declaration :— " Give me liberty or give me death ."

No American is a true American unless he can kick when he feels his personal rights ignored, or his individual needs restrained in the midst of plenty, and with fences surrounding all of nature's bounteous gifts.

Governments were originally instituted by consent, for the protection of individual rights, in natural spheres. The original intent has been overcome by the gradual invasions of one sphere into the domains of the other spheres. Weaknesses have thereby been created in one or more of the spheres.

These weaknesses have provoked criminalities and the other spheres are obliged to protect themselves with police-regulations, jails and bolted doors. They still delude themselves with the idea that these inventions against weaker humanity should be further increased, as the weaknesses increase, for protection to the nation, against the individual. The fact is, that " civilization " so-called; opposes nature and nature's God, and in it's ideas of protection, gets the " cart before the horse. " To prevent crimes or kicking, the causes which irritate the suffering ones of humanity should be removed. Take care of the individual and the nation will take care of itself to the glory and happiness of all, as each will be proud of it's protection against individual suffering and would fight for it to the death.

Take care of the nation, as of greater importance than the individual, and jails, police, detectives, bolts, bars and infernal machines increase, until a reign of terror tears down the nation, in plots and counterplots for temporary supremacy.

"Wisdom" is the use of the best means for attaining the highest ends. The serpent is wise, because not being able to walk he wriggles; so, too, that individual is wise, if, when the nation does not look out for him, looks out for himself, regardless of the interests of the nation. The best patriot is he who defends the individual rights of his neighbor. When all do this then the nation is strong and no need for crime.

People often speak of the "Will of God" without any definite meaning, except to imply that "what is, is right" because it is the law of the Divine. The declaration also implies "Destiny," for how else could the "will of God" be effective unless that will is greater than the will of man. In analyzing such thoughts as these, one should go farther and conclude as to what God or Divinity is, and also how nearly related is the will of man to the will of God, I mean naturally, and not by temporary or moral choice.

Is the will of Man, an atomized expression of the will of God, or are they distinct and separate from each other, one able to war upon the other if so disposed? This is a question worthy of serious thought before flip-pantly speaking of the "Will of God," to explain causes or effects, not clearly understood.

In every year the same day of the week falls on March 1, April 5, May 3, June 7, July 5, August 2, September 6, October 4, November 1, December 6, January 3, and February 7. Therefore if we know what day March 1 is then we may easily arrive at the day of the week for any date in that year, without an almanac. The same day of the week returns on the same dates every 28 years.

Editorial Notes.

In the make-up of this publication we present an entirely new original idea, and one which we believe will be highly appreciated.

At the end of the year if it is desired to bind it, in the ordinary book-form it may be done in the usual way, after which, the present top binding may be cut off and the whole is in book form. For reading take hold of the upper left hand corner with first two fingers, turn the leaf up with the right and catch between the second and third fingers as in reading lawyer's briefs. This will be found to be a much easier way to handle than in the usual cumbersome method of ordinary magazines.

In advance of the publishing of the initial number of THE RADIX. we have received the following exchanges:—

“SELF KNOWLEDGE.”— A four page eight column monthly paper, devoted to furthering the import of it's title; free and unprejudiced in every respect, and responsible only for what seems to be the truth at the time of it's statement. It is a bright and well printed paper with articles from some of the best known writers in the line of newly-awakened thought. Published at 805 Park Ave., Baltimore, Md. Pearle Battie Doty, Editor and Publisher; H. Archer Doty, Manager. Subscription 50 cts, per year. The publishers are metaphysicians of note with well earned reputations for knowledge and power.

The NEW MAN;— A monthly magazine, devoted to the mastery of sin disease and poverty through the orderly developemen of faculties active or latent in man. P. Braun. Editor. Published by the New Man. Pub. Co., Beloit, Kansas. Subscription, 50 cts, per year.

THE CHRISTIAN LIFE;— A Journal of Heredity. J. B. Cadwell, Editor. Published by the National Purity Association, Morton Park, Chicago, Ill. Quarterly, per year. 50 cts.

THE ALTRUIST;— A monthly paper, devoted to common property, united labour and equal rights to all. Alcander Longley, Editor. \$ 1.00 per year. 2 N. Fourth, St. Louis, Mo.

Phrenology Made Easy.



Phrenology is the art of reading temperament and character by the conformation or "bumps" of the head. It is a wonderful science, and its revelations have startled and astonished the world. This book was written by Professor James Coates, one of the most famous of phrenological authorities, and it is a complete practical text-book upon the subject. It tells you how to read a person's character by the simple act of passing the fingers over the head, and the accuracy of these revelations will be a surprise to you and all your friends.

Many persons make a business of the examination of heads by phrenological methods, a fee of from ten to twenty-five cents being charged for a "chart of character," as it is called. Wishes it is desired to learn this great science for business or pleasure, this is a most valuable and interesting book, and a copy of it should be owned in every family. "PHRENOLOGY MADE EASY" is a book of 64 large, double-column pages, bound in attractive colored paper covers, and will be sent by mail post-paid upon receipt of only **Ten Cents**.

THE RADIX.



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Contents.

"You and I".....	Page 32.
The End of the World.....	44.
Pearls before Swine.....	46.
Natural Forces.....	47.
Caste.....	53.
Popularity.....	55.
Blind lead the Blind.....	57.
Editorial Notes.....	58.
Publications Received.....	59.

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THE RADIX.

—|—
No. 2, 1897.

—|— You And I. —

We are going to publish this article. Just what this article will prove to be, We cannot say, because, We have not yet put it into shape but, I have an indefinite idea of what I want to express, although We have not as yet got the matter into a proper form of expression.

The Spirit says "Write, Write." just as it said the same to John, on the Island of Patmos. The Spirit knows what it wants and I have some idea of the desire, but We know nothing about it, for, We are only ignorant servants of the I, who is at this moment obedient to the Spirit in writing.

Ordinarily, the above would be considered a bit of confused talk, or jargon, but, let us see. If We were personally talking to you, We should say I, but when one says "I" in print, it is usually termed egotistical, and so it may be truly said, for the "I am that I am" is the Ego, in us all, which the world at large is ever ready to fight, crucify, crush and kill whenever it dares to make itself too apparent in the world.

Newspaper editors use the popular cloak of deception, because, the world loves to be deceived, and hides the Ego. behind the sugar-coated "We."

Is this, however, really deception? No true Ego—the "I am that I am," loves deception when practiced upon itself. When we pull ourselves together

under the plural "We," is the only time that we love to be deceived. No individual would dare to stand before a mirror and honestly say:— "I love to be deceived." "I," am an individual, but, "We" are a corporation. "Corporations have no souls." If the real soul of a thing is desired it is necessary to get to the individual "I," the real Ego. In a publication there are various entities between the "I am" of the writer and the "I am" of the reader. There are the paper-makers, the compositors, the pressmen, etc. Their requirements often change the "I am" of the writer, for better or for worse, and the demands of the readers—their time and their means — have to be taken into consideration. The true "I am" is thereby often lost, and the use of the plural "We," in this sense, is not so much deception.

Let us look deeper and see if there is not a difference between "We" and "I", in our individual make-up. Do people in general ever stop to consider of themselves that they are individual corporations. Pause for one moment and think what you are.

You have a Spirit nature. Is that you? You have an animal nature; is that you? You have an angelic nature; a passional nature; a love nature; a religious nature; a benevolent nature; a selfish nature; an industrial nature; an ambitious nature; an eccentric nature; an intellectual nature; a mental nature; and a physical nature. etc.

Which one of these is "you." You may say:— "All of them," and that everybody has all of these, prominent or latent. In one sense that would be correct because the term "you" is applied individually or collectively and the collection of the various distinct natures in a single person, makes a single person a plurality of entities.

Which of these entities, is the "I,"—the conscious Ego; the Creator and Ruler of all the operations of the several natures; that master-entity which speaks to our thinking, reasoning faculties, at times even when we slumber, saying:— "Samuel Where, art thou!"

Work this problem out in your mind, reader, and you may learn to realize the fact that "You" are fearfully and wonderfully made, but, that "I" — the "I am that I am," in you,— is over "You," and You cannot hide yourself from "I," for "I," am with You, always. "

You stand in Name, only, before your fellow-man, as one and the same person, but, in reality while "I" am always the same, yet "You" are never at any moment of time the same being that "You" were at any other moment of time.

Except by a knowledge of these facts and a foreknowledge of what you will be, you are not able to make an oath, with any certainty of fulfilling it, for, in accordance with a law of Nature, you will assuredly do what the changing conditions of your various natures require you to do. On this ground, the ancients said :— "Swear not at all."

By this you may perceive that "You," are bound to certain laws, and "You," are the corporation, or combination, which the "I am" in you controls. When one of these various natures of which You are composed has the dominant control of yourself then the others are compelled to submit to it, or there is a war of elements going on within yourself.

We are all governed by a Divine Law, from which we cannot deviate except in a modifying degree, by an earnest desire; which is equivalent to prayer, and an indomitable will, which is equivalent to action.

Think right, pray right and act right; then all things work together for good. The difficulty in this admonition is to know what is right. No other individual but yourself can tell you what is right, because each of us possess a different dominant, corporate nature than all others.

When we are alone, then, no matter what we do, it is right if we honestly think it right, but, when we are with others, the question of right has taken a mutual form and "right" then, is only that which we mut-

ually and honestly think to be right. If, in society we were all free to act as little children act, then we would easily be able to recognize mutual or corporate right, but, society, is hypocritical and deceptive, and, through false teachings, has departed so widely from true Spiritual or Mental expression, that even the individual members of society have sunken to an animal grade of operation. The timid ones are controlled by the bolder ones, so that the bolder ones declare what shall be the mutual right and the timid ones, although dissatisfied, hypocritically acquiesce in what they at heart, do not believe to be right; They curb their God-given right of expression to prevent temporary discord.

The internal discord, however, goes on, in the heart and in the mind, and, finally, culminates in bloody wars.

We may curb Nature in our own imagination for a time, but, we only brush little discords away until, in accumulated power, they come down upon us like an avalanche. This is the hell that we individually create for our selves in our mutual operations. We cannot escape from this hell by curbing our natural propensities in their simplicity.

Most people console themselves with the fact that when the avalanche comes they will be beyond its reach. Astrology teaches that every one of us is a spiritual atom of the whole. As that atom we always were, are now and ever will be.

Our realization of the avalanche, though not in the present state of consciousness, will, nevertheless, be in ourselves just the same, in another state of consciousness, and the effect of our past errors will be to us just as terrible, though we may not comprehend, that we, ourselves, were the causes of it.

Our own True Self-Thoughts are Right; We should always and everywhere freely express our own thoughts. The Word, —Our own

Word— or, our individual expression is the One, and Only Son of the Father (Ego.) Spirit in us.

The Father Spirit, in us, (the I am,) does not think; It does not have to think, It knows; and, it uses the Son (or man-portion of us,) to think, and the animal portion of us to act; When the animal portion of us acts differently than the Son-portion thinks, then the Son-portion is crucified, and when the Son-portion thinks differently than the Father-portion knows, then the Son-portion is listening to the temptations of the devil in the mountain.

Now this operation goes on in each one of us, individually, regardless of whether the New Testament is historically correct or not, When we read the bible and apply it to our own individual selves, we will find Adam and Eve, Abraham, Isaac and Jacob, and every character noted in the bible — good and bad— playing a sort of hide and seek operation with, or contending against, each other, right in our own individual body, and making that body the historical “wilderness,” “land of promise,” “New Jerusalem,” or “Garden of Eden,” according to which ever we think it to be.

If Mr. Ingersol will apply these truths to his own individual Self, and to the possessions over which his Self has control, he will find Noah and the ark, and all the animals, safely stowed away in his own corporation, the measurement and capacity of which will be found in as perfect accord with the biblical accounts, as the “I am” in Ancient Man was able to give it.

“Come let us reason together,” is a biblical injunction, and we may do this in connection with our own individual corporation, in the silence of the chamber, as an individual State affair, or we may enter into international agreements with other corporations, for mutual benefits, like unto an United States affair.

We should not kill the "Words" spoken by others, because that is a crucifixion of the Son, manifest in another corporation than our own, but, the words, spoken, although not beneficial to us, may in some way not understood by us, be beneficial to that other, if they come from the heart. Only he who utters them knows whether they are heart-born. On this line, is the force of the teaching:—"Judge not lest ye also be judged."

Our own conscience will inform us, whether the words spoken are for us. If not, they need not affect us, and we have no right to affect them, except as our own heart suggests.

"Words" are the only means by which the Father Spirit can audibly convey the expressions of the Son, from mind to mind, and when that Son is in agony (in the individual corporation) it is quite apt to cry aloud, in various terms, but they all have but one meaning, which is:—"My God, My God, why hast thou forsaken me."

Few people on earth, have failed to have that cry in their own heart at some time or another, and at that time the world about them has been to them as much a mockery as is represented in the testament at the crucifixion.

Words are things, and they float upon the atmosphere until they reach such minds as are receptive to them. In this way prayers in the silence are affective, provided the one who prays waits patiently for the response, which, at the proper time, Will Surely Come, in the silent form of new ideas, generated in other minds, and leading towards the things prayed for.

Thinking, even, has a similar communicating power, but is not so powerful as the Spoken Word. The thinking is the Man-portion of the world, but the Word is the Christ-portion. Not any one particular word, but All Words, are the Word of God, for without God nothing is.

The gift of speech, — free speech — is the highest of all God-gifts to man. It is again and again crucified.

The love of power over others, is the attribute, represented in the testament, as the Crucifier of the Word. It prevails to ay in our own midst, and in our own Selves, as much as it did 1900 years ago, and, thousands about us, claiming to love the Christ, are ever ready to crucify the Word, if spoken by another in ways different than their own ideas.

They strive to remove the Jewish mote, but, ignorant of the true meaning of the bible teachings, they fail to see the monstrous "beam" in their own eyes.

When a person speaks as he honestly thinks and feels, it is right for him to do so, even though the heavens of his hearers fall to pieces. The true heavens can never fall, no matter what any one may say.

Free Speech should never be throttled, even though it may be but the gibberish of an idiot, for the idiot, even, is a Divine Expression above that of the brute, in his power to speak. Whatever may come through the lips, will, by analysis, prove to be the "I am," striving to communicate with "You!", and for some wise purpose, because, God is the ruler and creator of all things, and all things by him are good.

Hence, "You and I," should learn to dwell in peace together, whether "You and I" are in the same body, or, in various bodies. Then, will the "lion and the lamb lie down together, and a little child" (an innocent, prattling, free-speech child) shall lead them."

When the different natures in our individual Self are at war, the "I am that I am," is the only one that can settle it. He may do so by calling into exercise a power known as Will. Nevertheless the Son-portion (the

thinking faculty) has to call upon the "I am" first, and in this action, it is the mediator, or Saviour of the individual whole.

"You" — the corporation — appeal to the Son, — the thinking portion — and the son appeals to the "I am" — the Father Spirit — and the "I am" settles the matter by Willing in accordance with the desires of the son.

It is not necessary to go back 1900 years to prove this fact. You may prove it in an attic, alone by yourself, when you endeavor to apply the symbolism of the New Testament to your own Self.

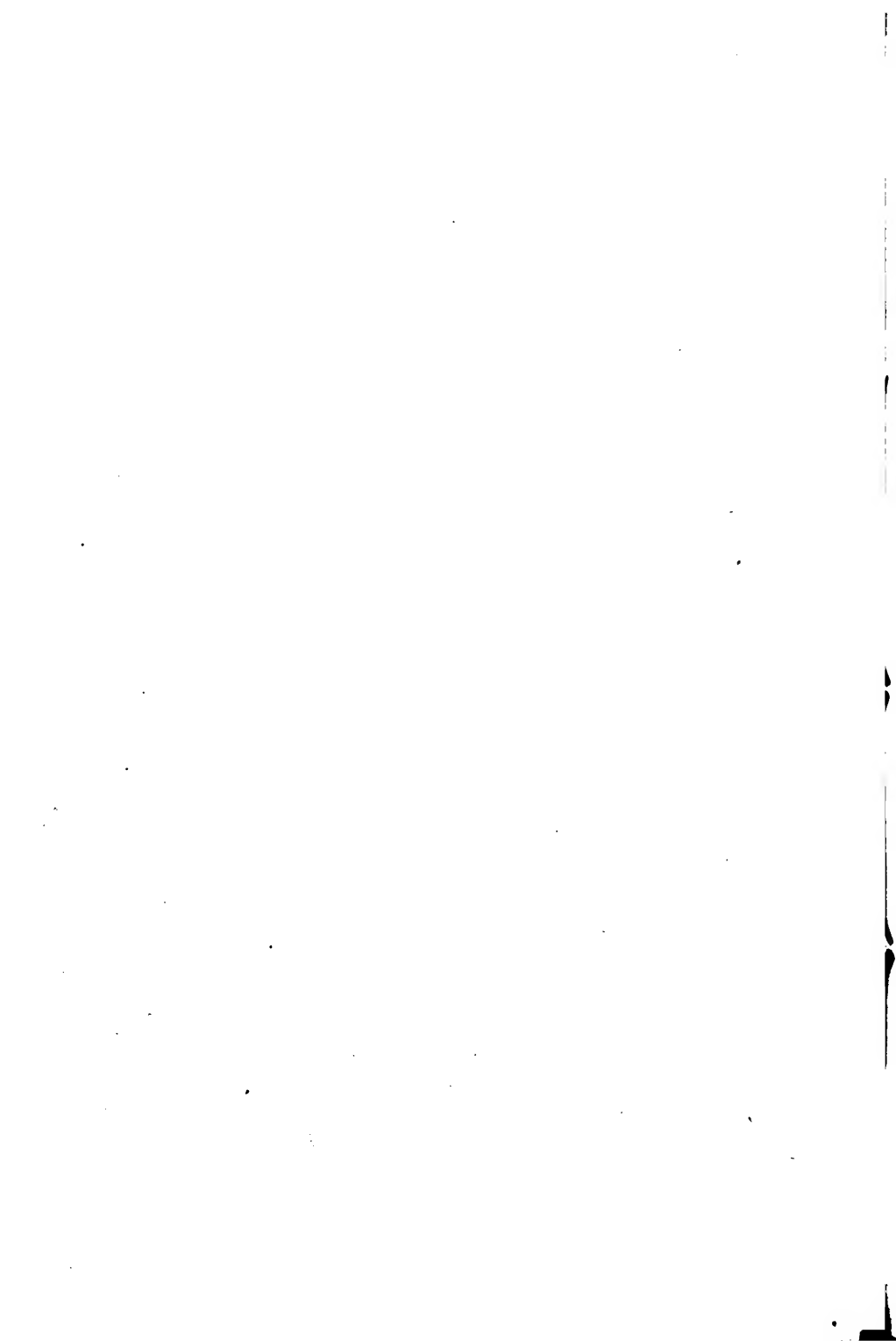
"I Will," or, "I Will not," settles all matters so far as yourself is concerned, and, "We will," or "We will not" settles all mutual affairs.

This "I" is thus seen to be a very important factor in the make-up of individual corporations, such as we name "Tom Brown," "Bill Smith," and "Eliza Jenkins, and, the greatest sin that humanity can commit is the crushing out of this "I am" whether in self or others, and no man is worthy the name of man, if he permits it to be crushed out of him.

"Me, big Injin!" was the Ego expression in the red man. "I am a big fool," is a too common expression among white people. Nothing destroys the "I am" so much as the too modest use of the term "We."

Popular things are destitute of soul. Soul is a single noun, The people have no soul. "We" are the people. "I am" is the King, the President, the Governor, the Lord and the Master, which Jesus endeavored to make plain, but the people could not understand him and so they made his material body an idol for ages.

The "I am" of the people, is represented by the above titles and "I am"



has a soul. This "I am" always says:— "I, the King." "I, the President," etc., but, the people, having no soul, say "We."

As individuals we are made up precisely as is a nation, a state, or a city. We have our executive, our legislative and our judiciary departments within ourselves, and sometimes these are at loggerheads with each other.

The "I am" is the Executive and has the vetoing power, or the "Will of the I am." The Intellect and the Reason are the Legislative, and the Judgement is the Judiciary. These Three in One, are the Image of God in ourselves, and the other faculties are the popular, or We, part of our individual organizations.

By this method of illustration we are easily able to learn something about our own individual selves, and also to understand the bible.

When these various parts of our being are in harmony, then we are elevated above the ordinary world, by conditions that have become spiritualized. In other words, all our parts have entered into the realm of the "I am" and the triune governing powers of our being are One.

Jesus of Nazareth is our ideal representative of this condition. True religion consists in bringing about this condition in our own individuality irrespective of creeds, or tenets, which are and ever have been, and ever will be, governed by the irresponsible and delusive "We," only necessary for the purpose of creating a feeling of harmony as fellow-creatures. In harmony we may discipline ourselves to our own individual requirements, by no means alike in each other.

What is good for one is not good for all. Sin and misery has ever been entailed upon the world by certain classes banding themselves together. Forgetting the real purpose of their organization, they have

created discord and crimes of every sort in others, by their own attempt to force others to do the only things which they think is right and proper to do.

Such organizations are governed by the "We" principle. The "I am that I am" is literally starved to death, even among their own members, while the soul of outsiders instead of being saved, are crucified in multitudinous ways, through the ever energetic organized power of this irresponsible "We"

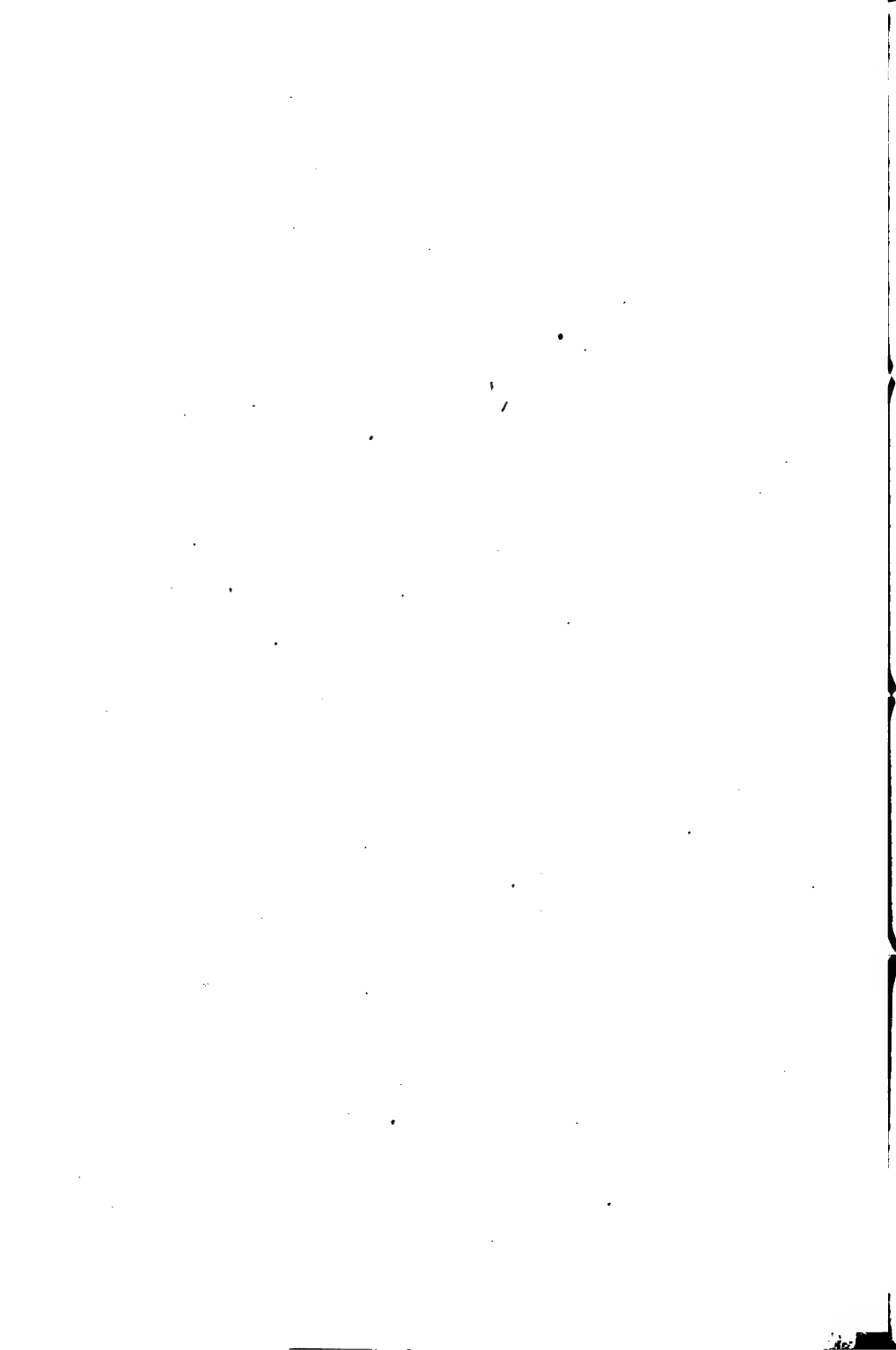
The "I am that I am," in each individual is the only power that can save. "We," never saved anybody, and never can. "Know thyself," is the true law of salvation.

A true knowledge of Self, is the only means by which man can arrive at happiness, or prosperity, for no man is prosperous unless he is happy, and all that are happy are prosperous even though they have not a dollar in the world.

Ministers are called "Divines." Where is there one among them who can divine, They are only preachers, or, criers. They cry aloud that which they have been taught by others to say, and those others are the irresponsible "We's." They still hold their titles, but really, as Divines, their occupations—like Macauber's—is gone.

Jesus was a Divine, and he fulfilled his mission by divining. He foretold many things, He foretold where the most fish could be caught, He foretold that Lazarus was not dead. He foretold where an ass and her foal could be found; he foretold his own death and many other things.

The followers of Jesus in the early churches were Divines. The entire Christian Church is built upon Divination. The bible is filled with the



wonderfulness of his sacred power, in all ages, and closes with the Revelations of John, the Divine.

With this showing, on what grounds do the ministers of today call themselves "Divines," and what evidence of Divine, or Divining laws, have they, except such as have come to them by these ancient Divines, or Diviners, which they mealy tell of but never follow.

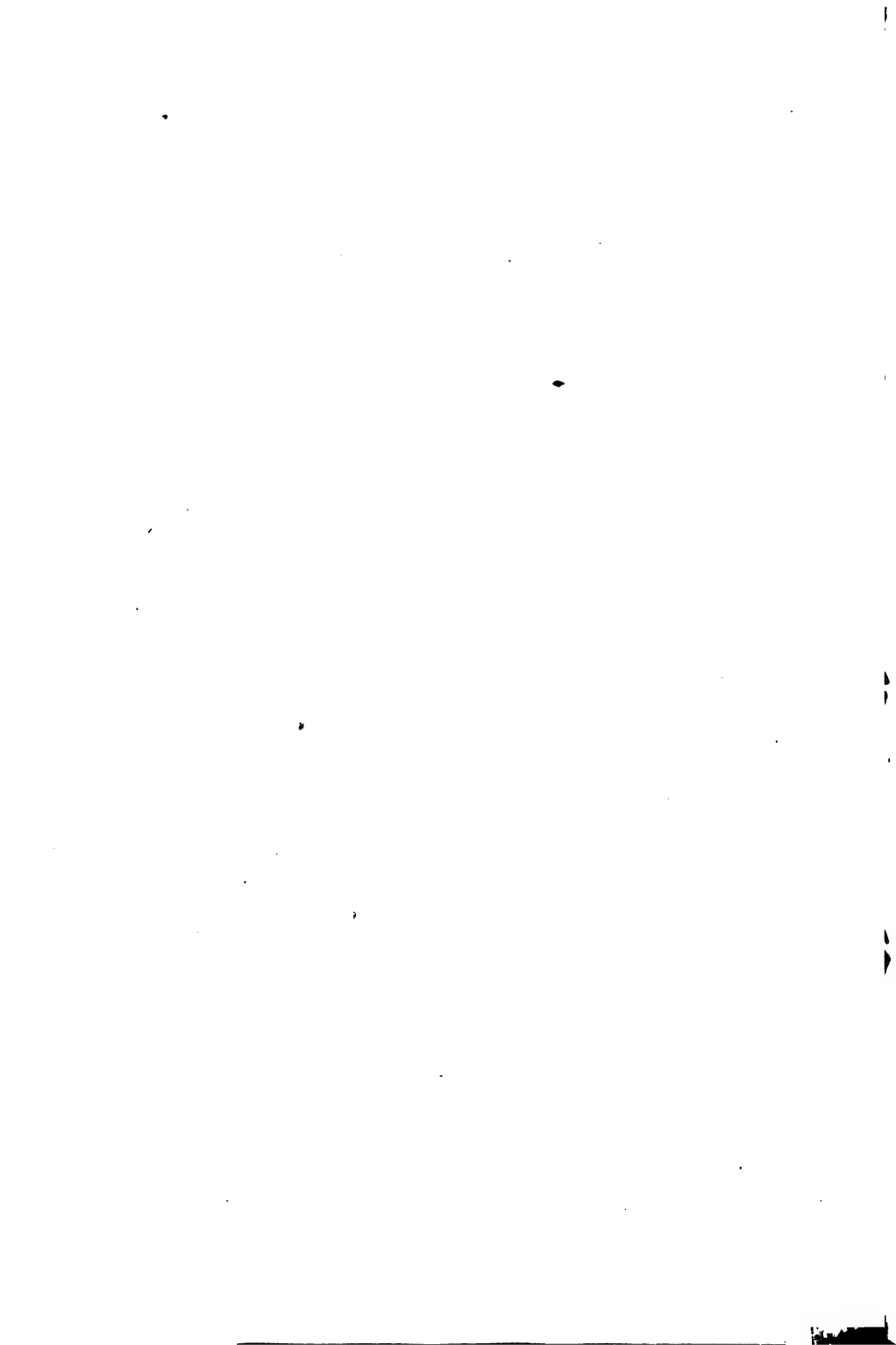
We have Material churches, on almost every square mile of our land but where are the Spiritual churches. There can be no Spiritual church when the Spirit of the Divine has departed.

Material matters are strong as we see them before our eyes. Spiritual things are animated by that which is to come. The future is the strengthener of the present Spirit, but, with no knowledge of Future, the heart grows sad, hope grows weary, and preaching becomes vain.

Are we permitted to look into the future, in order that we may better understand ourselves and shape our course to its proper destination; If not, why are the preachers always crying:—"Prepare for the future," and yet makes us guess at what that future may be.

Imagine a steamer on a voyage across the ocean without its future plainly marked on a chart before the captain's eyes. "The Bible is our chart," cries some minister, Yes; that is well enough as a chart to hold the church up, or the world at large, as We, Us and Co., on the general principle of "Love one another" but, where is the chart for the "I am" in every individual.

"Place your trust," etc, some of our preachers say. Yes; but would they do that in crossing the ocean. If they knew that the steamer captain was provided with no other knowledge than trust in the unseen pow-



ers, would they be among the passengers. Every law in nature teaches us to look into the immediate future and to prepare for its special requirements, individually.

Our eyes prepare us for every future footstep; our every sense for future developments. The mother's hopes are centered upon the future of her babe, and, in every operation of life the more we know of the future the better prepared we are to meet it. The "We's" of life do not need to know their future for they have no souls to save,

The "I am" in every individual, is so crushed out, that each individual corporation is not fully equipped for its mission in life, unless with a true chart of it's future, wherewith to protect itself on its way against the popular, irresponsible and delusive We's.

Astrology is the only science and the only means given to man by which the future may be known. All other methods suggestive of futurity are stolen from Astrology without so much as giving due credit.

When a man talks to himself it is evident that some sensible person is willing to listen to him.

Most people want you to tell them what they already know or believe, because it tickles their vanity. They dislike to have you tell them to their face what they do not know, because it makes them feel small; write it on a black-board and turn your back while they look at it, and they will then tell you more about it than you ever dreamed of.

Poor people are really the most independent people in the world. It is their independence that makes them poor. A rich man will always bow and scrape if he can see a dollar behind it.

The End of the World.

Every now and then we are treated to prophetic declarations concerning the end of the world. So far as the "world" is concerned, the end has come and will continue to come again and again, and new world's succeed each other as fast as time will permit.

People who allow themselves to be exercised over these prophecies should remember that the "world" and the "earth," (or the "globe") are as separate and as distinct from each other as are the newspapers which we know as the New York World and the Boston Globe. Either one of these might come to an end without affecting the other.

The proper meaning of the word, "world," is the "age of man," and it may be the age of one man, a hundred men, or all man-kind. The meaning of the word "man" is to "think," therefore, when prevailing thoughts cease and new thoughts begin, one world comes to an end and a new world begins.

Time is measured by cycles. There are all kinds of cycles; the cycle of a day, the cycle of a month, the cycle of a year. Among other cycles are one of 15 years, one of 19 years, one of 28 years, and one of 36 years; then there are cycles of cycles and so on indefinitely.

By a law in nature, to which the cycles have been adapted by the ancients, certain progressive operations do come to an end, invariably. With these endings the mind of man conforms itself to the new order of things relative to the succeeding cycles.

When these pseudo prophets discover these natural operations, they frighten

themselves and attempt to frighten their fellow-men, with expressions intended to convey the idea that the earth is about to collapse and the "final judgement," another misunderstood ancient expression, is about to take place.

Old Liberty.

They call our flag "OLD GLORY,"
But the name will not suit me,
"OLD LIBERTY" is the proper name,
For a flag that rules the free.
"OLD GLORY" is a sounding term,
It boasts of honors past,
"OLD LIBERTY" tells us what we are,
Now ! Always ! First and Last.

Whilst ungodly tyrants; tories,
May make a brother, slave,
A flag nicknamed "OLD GLORY"
Above their heads may wave;

But, underneath "OLD LIBERTY"
No shackles they dare forge,
For the nickname, good "OLD LIBERTY"
Would be a lasting scourge.

C. H. W. June, 7, 1897.

Pearls Before Swine.

It is a law among true mystics not to "throw pearls before swine," This is one reason why the world at large is so little acquainted with Astrology.

These mystics may talk readily concerning the science, in a general way, but they will not enter into the real pith of the matter, except to one who gives evidence of being truthfully interested in it with good intentions.

The world at large, and that portion too, generally considered the educated portion, have but a superficial knowledge of what Astrology is, even with the best showing of their knowledge, as illustrated in the encyclopædies, and other works of classic endorsement.

No person can get a true understanding of Astrology unless sincerely interested in the science for truth's sake. It is impossible to make people believe anything that they do not want to believe, or not qualified to believe. That is why Jesus would not answer nor deny what the Sanhedrim said. He knew it would be of no avail and so he let them think or do as they pleased. Unto him they were like swine.

So unto us all in every walk of life there are always plenty of swine about us, and, let us not forget another fact, and that is, that we, ourselves, are often the swine to others, when we are unwilling to listen to them, or unable to understand them.

Natural Forces.

DEAR RADIX:— Will Prof. Henry tell us his views of Spiritualism and Mediumship? — Red Bank, N. J.

The above call requires very careful consideration. I will endeavor to be as brief as possible. I do not believe in Spiritualism, only for this reason:— The Spiritualists are opposed to the bigotry of church people and thereby serve in the world as a check against the enslavement of the masses. "Eternal vigilance is the price of liberty."

Human nature is, however, pretty much the same, and, in time, Spiritualists are liable to become as bigoted in their form of belief and just as superstitious and unreasonable. The stronger and more influential ones in all associations are apt to control the weaker ones, and the stronger ones generally want the weaker ones to accept their ideas, — errors and all. It is not on this point, perhaps, that you wish to hear.

Doubtless you wish to know if your departed friends can return to you from the sphere to which their spirit has gone. To this I emphatically say, No! It is contrary to a universal law in nature.

Belief in such return is founded upon a misunderstanding of statements made in the bible, For the dead (so called) to return, is as impossible as for a peach to return to the tree planted from its seed, or, for a last year's rose to return to the bush from which it was plucked.

A similar fragrance may be manifested in the new rose, or, the peaches on the tree this year may bear a close resemblance to the mother peach, but, no one of them is the same peach, nor is the identical spirit of the former flower in the new. There is, however, a connecting spirit nature between

this year's flower or peach, that might easily deceive any one who did not know, or understand the progressive laws of Nature.

Everything in nature moves onward and onward. Nothing returns. Summer follows summer, but it is not the same summer, Day follows day, but it is not the same day. Life follows life, but it is not the same life, only in the wholeness of life which is eternal.

Every breath we breathe may be called the "breath of life", but no breath can be called identical with any previous breath. We can never breathe the same breath twice, no matter how close the room may be; everything is constantly on the move; changing, ever changing and the same thing can never return. By this law departed spirit friends can never return. Other explanations of this might be made, but this is sufficient for discerning minds and I would not like to discourage others from investigating into the mysteries of nature, or of nature's God.

Now I will put the matter in a new form:— In our memory, or, in our mind, we may recall what we knew of our departed friends, and in our mind recreate their appearance, as we remember it, almost as tangible to our mind as if they were before us. Some have this power more strongly developed than others. This may be called "spirit return" but it is not a return, for this spirit is always with us.

It depends upon what is known as concentration of thought and may come unexpectedly or by will power. In like manner we may recall scenes of our childhood days, and we may enjoy great happiness and comfort in the recall of these memories, and for the moment forget our advanced years, but the childhood days have not returned, for they never can.

The spirit or animation of those days do, however, return in force corresponding to our aberration from present environments. In other, or,

better terms, I might say, that we may at will, recreate in our mind, the scenes of our childhood days, and in like manner recreate the forms of our departed friends. Concentration of mind in such direction by any sort of a suggestion coming from another is well qualified to produce these almost tangible materialities.

Association with Spiritualists, or Spiritualism, then, has a tendency with the serious and honest-minded, to refresh their consciousness with vivid recollections of the loved ones of the past, and these awakened mental emotions may be highly beneficial, if not carried to extremes in erroneous belief in unnatural things. It may be hurtful if it causes one to cling so tenaciously to the past as to warp all present or future operations in life.

Jesus said, "let the dead past bury it's dead" and this would be my views relative to the loved ones gone.

We were all created in individual form for some wise purpose. The mission of the loved ones has been fulfilled and they have passed into the etherial realm, like the last summer's rose.

Only our own selfishness would wish their return to this world of tyranny and greed. We are the roses of the present summer, and we must fulfil our own mission with our own fragrance according to our innate qualities. We should have more dependence upon our own lives than upon the lives of those who have gone beyond our ken, no matter how grand those lives may have been. In memory, it is well for us to cherish the lives of our loved ones gone and take experience from their errors, or their virtues,

Now concerning Medium-ship. We are all mediums. No one in the world is any more of a medium than any other one is; but, some permit their

mediumship to operate while others crush it out. The best medium in the world is the one who does just as he pleases without doing injury to himself or to others.

Pure independence is the very best kind of mediumship, because it is the spirit of God, or, nature, operating in purity through the mediumship of man, (or thought) which is the image of the spirit.

Spirit is free, untrammelled, uncompassed and unrestrained, Spirit manifestations in people of earth are only pure when the medium is likewise free to speak and act as the spirit in him moves him to do. This is generally crushed out, and free manifestations of the spirit is only permitted when in harmony with the views of persons present.

Spirit can never hurt matter only by moving one piece of matter against another piece, like unto the fist of one man against the face of another man; this is wrong, because it is a war of spirit against spirit, and is but an envious manifestation of spirit power. Words against words are not wrong, because every word is the expression of spirit, and is therefore the "Word of God," by and through which we are all saved. Without the Word we cannot be saved, for salvation is only an advancement into the higher intellectual sphere, by a higher appreciation of natural laws and enough wisdom to conform to them.

Spirit manifestations in cabinets are governed by the same laws as those which enable a magician to perform similar manifestations. The most noted mediums of ancient times were known as the Magi.

The Magi were students of natural laws, and were only superior to the masses in their knowledge of the higher laws, These they concealed from the masses for their own purposes.

The masses in their ignorance grew superstitious on account of the wonders which they could not understand and out of this, priestcraft became fastened upon the world, with the priests even not fully knowing the higher laws, until these laws finally became almost lost to the world. They are now beginning to be revived to the world, in various ways, among which ways is that under the modern term, "Spirit manifestation."

In ancient days these laws were called "occult" because they were hidden from the masses, and they are still occult until they are found out by the enquiring mind. The masses of today are not enquiring; they are superstitious. Superstitious people are afraid to enquire, for fear of something they know not what, hence they remain in ignorance, accepting as fact whatever they wish to believe, or, what someone else says concerning something which they know nothing of.

They will die in ignorance unless they make dilligent enquire into matters outside of their narrow environments. Some of them are classicly ignorant, and so dense that as Jesus said; they must "be born again."

Legerdermain and spirit manifestations are produced by the spirit power within the individual and it may be called by either name to distinguish the class of operators engaged in it.

The same natural law is only differently expressed. A belief in these matters depend upon individual understanding of natural laws. The Indians believed the Great Spirit spoke to them through the white men's guns. The white men did not believe it in that way, but, the Indians were right, for the noise from the guns is the voice of the Great Spirit, if God, (the Great Spirit,) is all in all; and yet it was also produced by the genius of man.

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In like manner material manifestations are of the spirit in all truthfulness, but, in the more worldly sense, they are produced by human genius. The operator may say that he does not understand how they are produced, just as he may say he does not know how he moves his hands. A belief in these matters must depend entirely upon how we accept the language used.

Anything that we may choose to accept in a friendly way comes in all truthfulness from a spirit friend, because all things are moved by spirit, and without spirit nothing can come or go.

When a person claiming to be a medium for your edification, tells you that the earth mother, from whom you were born, is speaking to you through him, he tells what he is unable to prove, unless you accept his statement. In that case, then, your mother is truly communicating with you through your memory of her in the past, and, that memory was awakened in you by the medium. Are these matters beneficial?

That depends wholly upon how they are received, and the same may be said of all other religious or secular matters. If they cause a more honest and serious study into the wonderful operations of nature, without extreme or superstitious indulgences, then they are beneficial, the same as all things else in God's kingdom are beneficial when we try to understand them, but, if they cause hysterical nervousness, fearfulness, timidity, or lunatic actions, as other religious matters sometimes provoke, then they are hurtful in the extreme.



Caste.

Caste is a law of Nature, and exists in an individual family, as well as in the whole human family. Without a doubt "Uranians" are the highest class of people on the face of the earth, but they are not the most popular.

What is an Uranian? It is a person in whom the influence of the planet Uranus predominates. It may be you, dear reader, and yet you may be unconscious of your high estate, but, if it is you, then it is certain that you are not honestly in sympathy with the moral, civil or social laws which predominate at the present day, and yet, you may be unable to, or reluctant in, defining just how or why you are not in sympathy.

There are a large number of Uranians in the world at the present day. From 1843 to 1850 the planet Uranus was in the zodiacal sign Aries, and the larger portion of people born between those dates are more or less Uranians.

They are naturally foresighted, and have peculiar dreams, and, also what Spiritualists call "spirit visions," but which are more properly, "mental perceptions." All people born between these dates are Uranians, but, many of them, by cross rays of other planets, are vitiated in their Uranian qualities.

By reason of the above facts is why Spiritualism has been so strong in the world since that time; its inception produced by the planet in Pisces and Aquaries the 14 years prior to that period.

Thus do Natural laws cause the generations of men to prepare the

way for the works of succeeding generations, and, as the ancient Magis affirmed, "jot upon jot, tittle upon tittle."

As all are not Uranians born between those dates, so, also, there are many other Uranians born at other times, and this mixture of caste, all through the life of man, is another means by which Nature causes man to progress according to the "will of God." People born at a time when the caste to which they belong is not of the popular castes, are called "odd," "peculiar" "crank" or, more respectfully speaking, "ahead of the age." They are Nature's pioneers, and they have to bear the brunt of battle, for which they are credited by succeeding generations, provided they have been true to their mission, and obstinate enough, in performing their duty, to be unmindful of popular opinion.

The Uranians above spoken of are the head Uranians, yet there are eleven other orders of Uranians, each of which belong to a distinct portion of humanity, and each of whom have, in succession, a dominating generation of seven years, and their generation comes into power again every eighty-four years, never exactly alike. but modified by progressive admixture of the influences from the other castes, of a lower type, which the Uranians are gradually carrying up into higher and still higher spheres of wisdom, understanding and power.

• If the world at large could comprehend these laws and profit by them, humanity would escape much of the suffering which it has to endure, but, no one can comprehend more than he is able to understand; therefore, the Uranians are much like a man trying to save a horse from a burning building, with the horse viciously striving to get back into the fire. Nevertheless, by a wise law of God, the good work of Nature goes steadily on, and her foolish children continue to resist her by the penny wise and pound foolish method of the age in which they live. Caste is caste and each order of caste will betray itself, no matter what particular earth-family it may happen to be domiciled in.

Popularity.

This is a term, which, like "Liberty," has almost lost its meaning in America. The government of the States and of the United States were originally popular governments, and the term "Liberty" applied to their freedom from previous restraint, but never have the people been free people, only as being free from other governments.

The people of America are not free, individually, and never were, but the government was more popular in the early days than it is today. Our government now is not "popular" only in name, for a popular government is one in harmony with the common people. The common people in America have but little more to do with our government than do the common people of England; but this can only be realized by those who look deeply into the matter.

The methods employed in this country are somewhat different than in other countries, but the result is not much different, only apparently so.

On the surface we appear to be different, but in reality there is but a slight shade of difference, and that slight shade is not much better for the honest common classes.

Even as it is, we think it better, but, in reality it is not much so, and it is fast growing worse. The common people are now and ever have been the real power in America, yet they long ago lost their knowledge of how to exercise that power.

Like Essau of old they are too free to sell their birthright for a



mess of pottage and to throw up their hats to the men who feed them on "taffy."

There is a Divine law for this, and no doubt for some wise purpose. The mark of Cain is on the common people, who are the Saturnine people of the world.

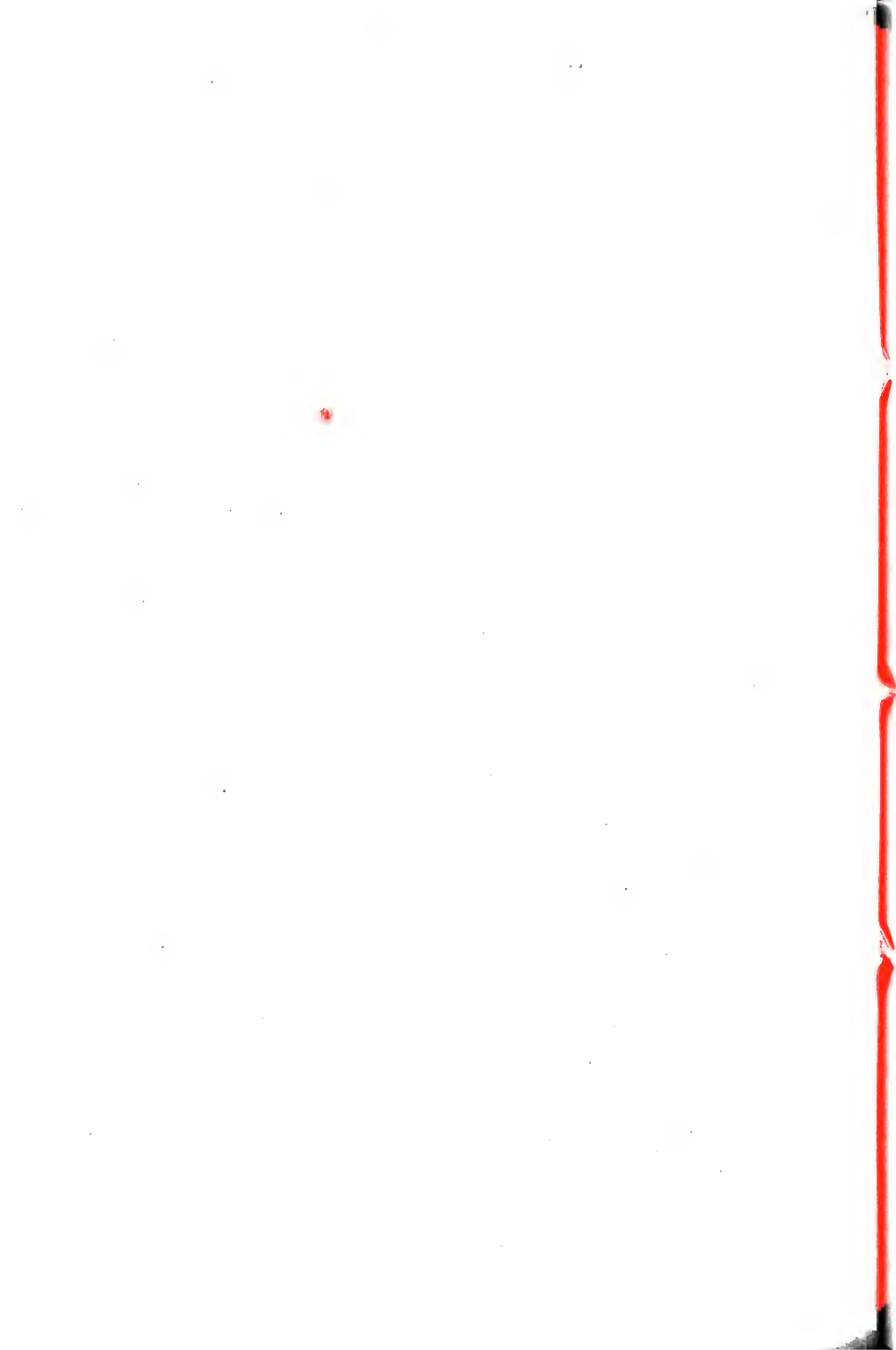
The pushing people are the Martians. The nobility are the Sun people. The money, church, and sporting folks, are Jupiterian. The pioneers are Uranians. The bright and active are Mercurial, and the fastidious belong to the goddess Venus, whilst the domestic plodders are of the Moon.

Every one according to the stamp upon his forehead is a law of Nature, until all shall bend the knee to the true powers which rule, instead of fighting each other on matters for which those others are not responsible.

Ancient Mythology declares that Uranus once ruled as the Father of All. Saturn usurped control and was overcome by Jupiter, since which time church and money have ruled the world, and will no doubt continue to rule until the All-Father, Uranus, assumes once more the control of earth, and makes all men free by wisdom, understanding and power.

Myths are fabulous only to those who do not understand the truths contained therein.

Gulliver's Travels and Bunyan's Pilgrims Progress are myths. The former contained local truths that we to-day cannot appreciate, but Bunyan's work is full of truths easily understood by the Christian at heart. Ancient Mythology, relative to the planetary gods, contain the highest order of truths which are daily being unraveled. Popularity is but a child's bauble. Truth is more valuable and eternal.



Blind lead the Blind.

We are all blind, but how few of us care to own it as we should. The world at large is mainly run by the blind leading the blind.

How much does the world actually know of the things that are talked the most about. Popular ideas are put forth by somebody who has given but superficial thought concerning them, and even these ideas are mostly evolved through an attempt to further some commercial scheme.

The ideas usually are blindly endorsed and finally, without much further thought, are stamped authoritative, and the blind world congratulates itself upon its advance in wisdom.

This is true in the social, political and religious world. The people in general are too lazy to think for themselves, or are so busy thinking how they may make a dollar, that they care but little whether they know a truth or an untruth, so long as what they do know has popular endorsement.

This is how the blind of the world lead the blind, and the world is, in the main, fed on the poorest kind of knowledge, yet with it, the majority are wise in their own conceit.

They know all they want to know, — and that is, they know what someone else says is true. The duty of each one in this world is to have a true knowledge of his own, and the first knowledge that should be possessed, by each individual, is a true knowledge of himself, not as others say he is, but as he really is in his own estimation, backed by his own proofs.

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Editorial Notes.

In the make-up of this publication we present an entirely new and original idea, and one which we believe will be highly appreciated. At the end of the year if it is desired to bind it, in the ordinary book-form it may be done in the usual way, after which, the present top binding may be cut off and the whole is in book form. For reading take hold of the upper left hand corner with first two fingers, turn the leaf up with the right and catch between the second and third fingers as in reading lawyer's briefs. This will be found to be a much easier way to handle than in the usual cumbersome method of ordinary magazines.

The writings of Prof. Henry, as presented in THE RADIX, are mostly random notes made by him from time to time and then laid aside. He has a large accumulation of manuscript on all kinds of topics, inspired by an extensive and varied worldly experience and study.

The Editor has free access to this manuscript, to select from at will, and is taking primary ideas to begin with. Many of the ideas, at a first reading, appear unsupported, but careful consideration and analysis will prove them to be based on the true operations of a Supreme Power. Prof. Henry has no time to revise these Notes, and the editor presents them for the ideas contained, rather than for their literary merit. THE RADIX, is designed only to fill the wants of a select class of readers, who can appreciate ideas regardless of the haste in which they were evidently written, hence, no apologies are necessary for lack of artistic presentation. The primary ideas will be followed by deeper philosophy, backed by science. Questions relative to any ideas presented, may be asked by our readers, and they will be answered.

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Publications Received.

THE CHRISTIAN LIFE:— A Journal of Heredity. J. B. Cadwell, Editor. Published by the National Purity Association, Morton Park, Chicago, Ill. Quarterly, per year. 50 cts.

THE ALTRUIST:— A monthly paper, devoted to common property, united labour and equal rights to all. Alcander Longley, Editor. 50 cts. per year. 2 N. Fourth, St. St Louis, Mo.

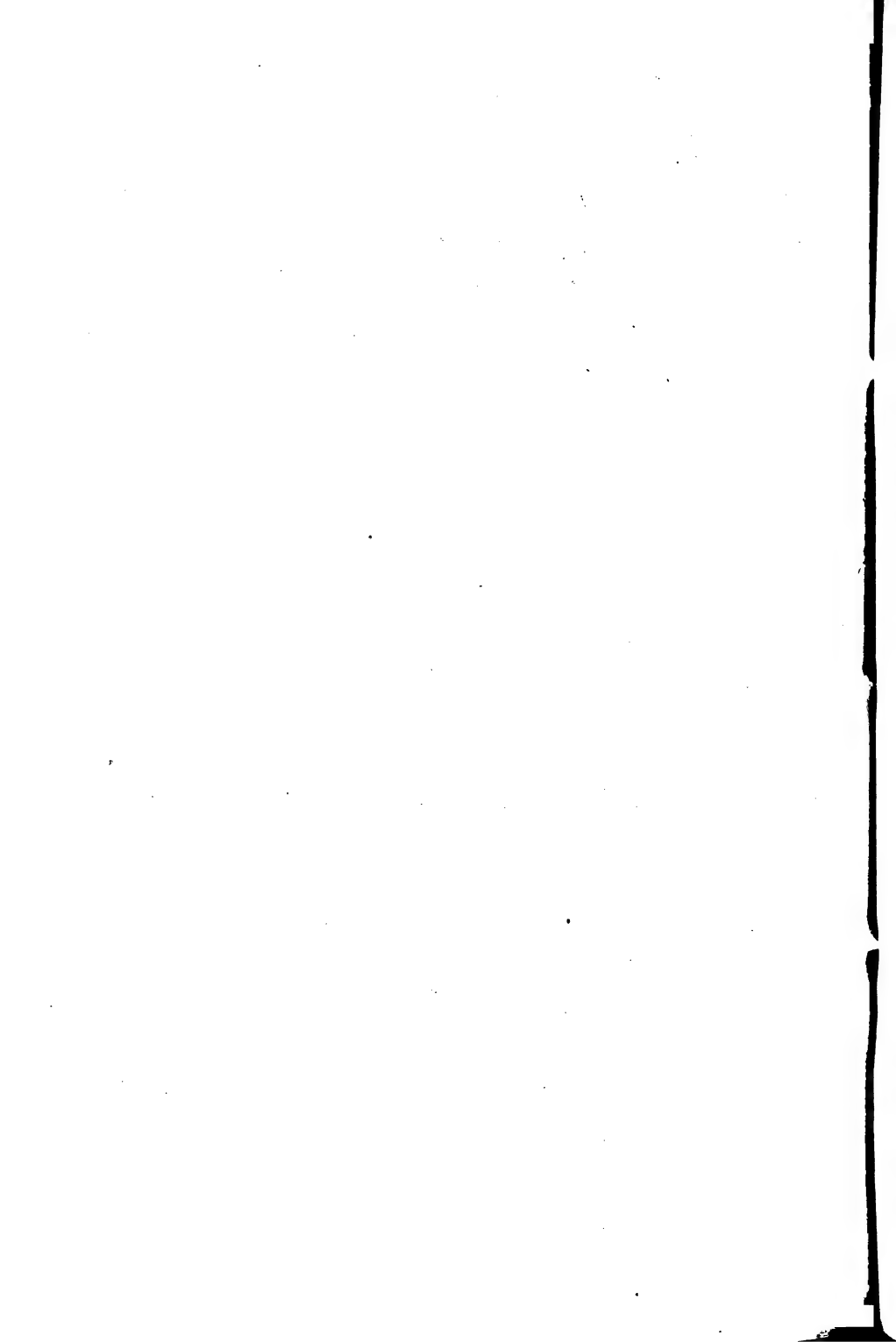
"SELF KNOWLEDGE."— A four page eight column monthly paper, devoted to furthering the import of it's title; free and unprejudiced in every respect, and responsible only for what seems to be the truth at the time of it's statement. It is a bright and well printed paper with articles from some of the best known writers in the line of newly-awakened thought. Published at 895 Park Ave., Baltimore, Md. Pearle Battie Doty, Editor and Publisher; H. Archer Doty, Manager. Supscription 50 cts, per year. The publishers are metaphysicians of note with well earned reputations for knowledge and power.

The NEW MAN— A monthly magazine, devoted to the mastery of sin disease and poverty through the orderly developement of faculties active or latent in man. P. Braun, Editor. Published by the New Man. Pub. Co., Beloit, Kansas. Subscription, 50 cts, per year.

THE ABIDING TRUTH:— monthly. 50 cts, a year. Address C. Elizabeth Russell. 6 Park St. Peabody, Mass.

THE BOOKSELLER and NEWSMAN:— \$1.00 per year, 10 cts, per copy. Monthly. J. J. Daily. Ed. and Prop., 49, W. 24th St. N. Y.

CHICAGO VEGETARIAN:— monthly. 50 cts., a year. 5 cts., single copy. Organ of Vegetarian Society. McVicker's Building, Chicago. Ill.



THE RADIX.



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Contents.

Psychic Powers.....	Page 62.
Fact and Form.....	" 68.
God, to the Ancients.....	" 70.
Superstitious Idolatry.....	" 73.
The Mind.....	" 79.
Crime and Disorder.....	" 81.
Election Day	" 82.
On What Day Were You Born.....	" 83.
Editorial Notes.....	" 84.
Publications Received.....	" 85.

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THE RADIX.

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Psychic Powers.

There are many today, among psychically disposed people, who are anxious to develop their psychic powers. In so striving they should be made aware of the fact, that there are dangers of being most easily led into false methods which would injure their moral and physical nature rather than benefit their spiritual faculties, but, by adopting the true method, as illustrated by the life of Jesus of Nazareth, it is the grandest aspiration that any mortal can have.

Development is nothing more than increased expression of the God-given powers already in us. There is a law which governs all things; that law is the Great Cause. As a convenient Name we have termed that cause "God."

God and the law are, in our minds, the same. Man is a product of that cause. Man, then, is the effect of the cause and must be one with that which we have hallowed by the name, "God". Man is the temple in which the Cause dwells. No one can deny that fact and be in accord with the bible.

If the cause is in man, then man's development must of a certainty be the operation of that cause. What is man? He is not the creature that we see walking about the streets each day. That is only the body of man— a mere physical expression of something within, which we can-

not see. "Man," means "to think." Then that portion which thinks is the "Image of God," and not the two legged beast which we too often adore. The Spirit behind the thinking is the Cause.

Now this spirit, like everything else, has it's polarity. or, two properties or powers, opposite or contrasted to each other.

These opposites are both God, but it is the midway, or centre of these powers, that is demonstrated by, or, dwelling in, man. Man—to think—is the medium between the polarities of that which we know as God. Man's duty to himself as well as to his God consists in keeping in this middle ground.

Man finds it hard to do this, therefore in his departures from his limits brings upon himself, individually and collectively, all sorts of sufferings, wars and tribulations.

No troubles fall to man when he keeps himself in the middle ground. Extremes, in developing psychic powers, are the dangers to be guarded against, for they produce evil effects, either lunacy or trickery.

Man can develop in any line only by honest thinking. The God power in him will do the rest.

Man is a free moral agent; that is, he is free to think, because his free thinking is in reality himself (—the man part of God—) but man is not free in his physical operations, for these are predetermined in the operation of the entire universe, of which his physical acts are a necessary part.

Man is rewarded only by right thinking. In wrong thinking he is punished in the very operation itself. Whatever he has in life to do will be, to him, a success or a failure according to the way he thinks it is

regardless of what other people think. He will do what he has to do in life, good or bad, according to the way he thinks it is.

Man should first become conscious of the God within himself, and then become aware of the laws and purposes of that God, without running to extreme views relative to the quality or quantity of God-power in others. Each one has all he can faithfully do to equilibrate the God-power in himself.

If he does it, he will not have to die and be born again to get to heaven, for the heaven will be within him, where God dwells—Surely this is plain to understand, and accords with the bible, and even Mr Ingersoll would not be likely to deny it.

We should first think out a knowledge of the powers within ourself, for, without knowing them we are liable to be led astray by powers that will injure us instead of doing us any good. How shall we learn of these powers? How do we learn anything? In order to acquire a knowledge of anything we must first have a desire to gain that knowledge, then, we must focus our attention upon the subject we wish to be enlightened upon. These two operations are, then, the two all-important factors in our efforts to gain knowledge, light and wisdom.

These powers which we all possess, are ours without money and without price, and, when we use them properly they lead us surely and without fail to the obtaining of whatever knowledge we wish, whether it be a knowledge of good or evil.

It is on this line of truth that the ancients declared "as a man thinketh so is he."

Men are successful in business, art or science, according to the amount of love they have for that which they engage in, and, according to the

degree of attention which they give to it. Seldom is any one successful in that which he hates, unless circumstances compel him to give great attention to it.

When a person is successful it is because he recognizes a power in a certain direction within himself and then bends his whole effort in that particular direction.

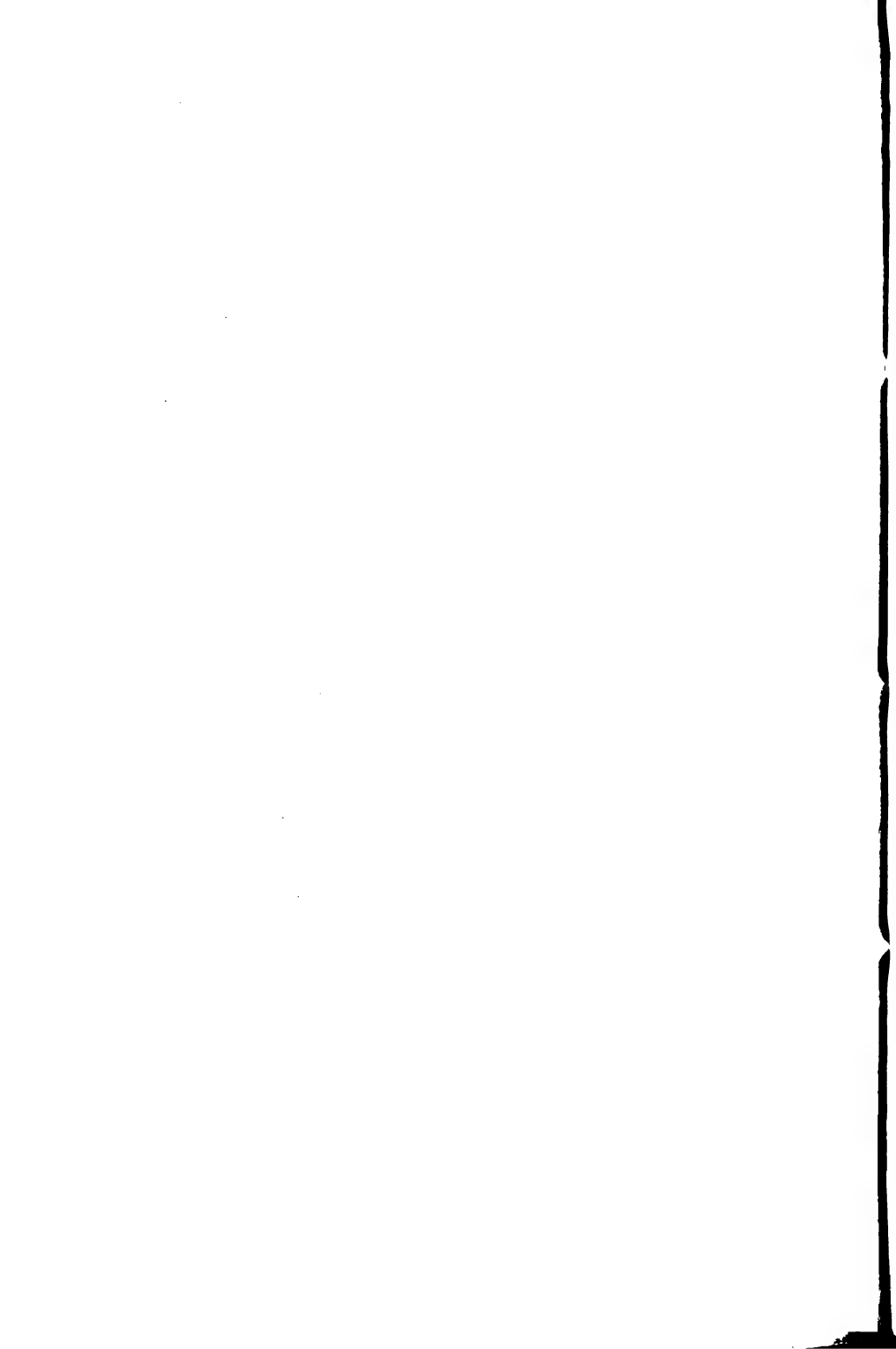
The more interested one becomes in any matter the better able he is to penetrate it's hallowed and mystic realm. The realm of Spirit is governed by the same law. How then, you ask, is it that ignorant people are so deeply impressed with spirit force and so wonderful at times in their impressions. It is because they are so ignorant of other things that their attention is largely wrapt up in the spirit power, working in them, and which is not diverted by thoughts which take the mind of better educated people in other directions.

Whenever any of us will give ourselves up in the same way, in an unconsciousness to the ordinary worldly matters, then we would be even more remarkable in our penetration of spirit knowledge, because, that knowledge, is at all times within ourselves and it will come to us whenever we permit that knowledge to manifest itself to us, or through us.

Very few do this, because, the thoughts of most people are too much taken up with foolish worldly matters and afraid of what others will say, or think, of them, if they permit themselves to forget their worldly, or animal existence.

When the spirit and worldly power is mixed in the mind, it is apt, not only to be false, but, it is both mentally and physically injurious.

So the ancients, on these lines, have warned us, to drink deeply of



the Uranian cup or not to drink at all. The "Uranian cup" means, knowledge of the laws of heaven.

This great universe in which we all live, is one great living, breathing, spiritual organism, of which we are each a part. If you injure one of the creatures in it, you injure yourself at the same time.

Everything that breaths is spirit, or, as some choose to term it, a spirit. You are a part of the whole, and, are as much a spirit now as you ever will be.

The universe is made up of planes within planes, worlds within worlds, all interlocking each other, the same as our body is made up of divers substances of different degrees of fineness.

In the universe, as in ourselves, the air, gasses, ether, etc., are the breathing, spiritual portion. Now, think for a moment:— When our mind is attracted towards our bodily troubles, or pleasures, the spirit portion of ourselves is not much thought of and we gain little knowledge from it. In the same way we get little knowledge from the spirit portion of Nature when our minds are taken up with material things which are the body of the world, just as our bones and our flesh are our personal body,

Most people in this world are much like oxen, so much taken up with the chewing of their cud that they fail to realize their own power and so are made slaves to other powers that are really weaker than themselves. All of the higher planes of existence are in ourselves, individually, if we will only realize the fact, and use them for our own good.

It makes no difference whether other people believe as we believe, or act as we act. We get our benefit in what we think and know and feel. We are all a God unto ourselves, by reason of the god-given

power in ourselves, when we use it with a true understanding of it, but, when we use this power mixed with the worldly ideas of others, in order to please the world, then we are trying to serve both God and Mammon, and we generally fail.

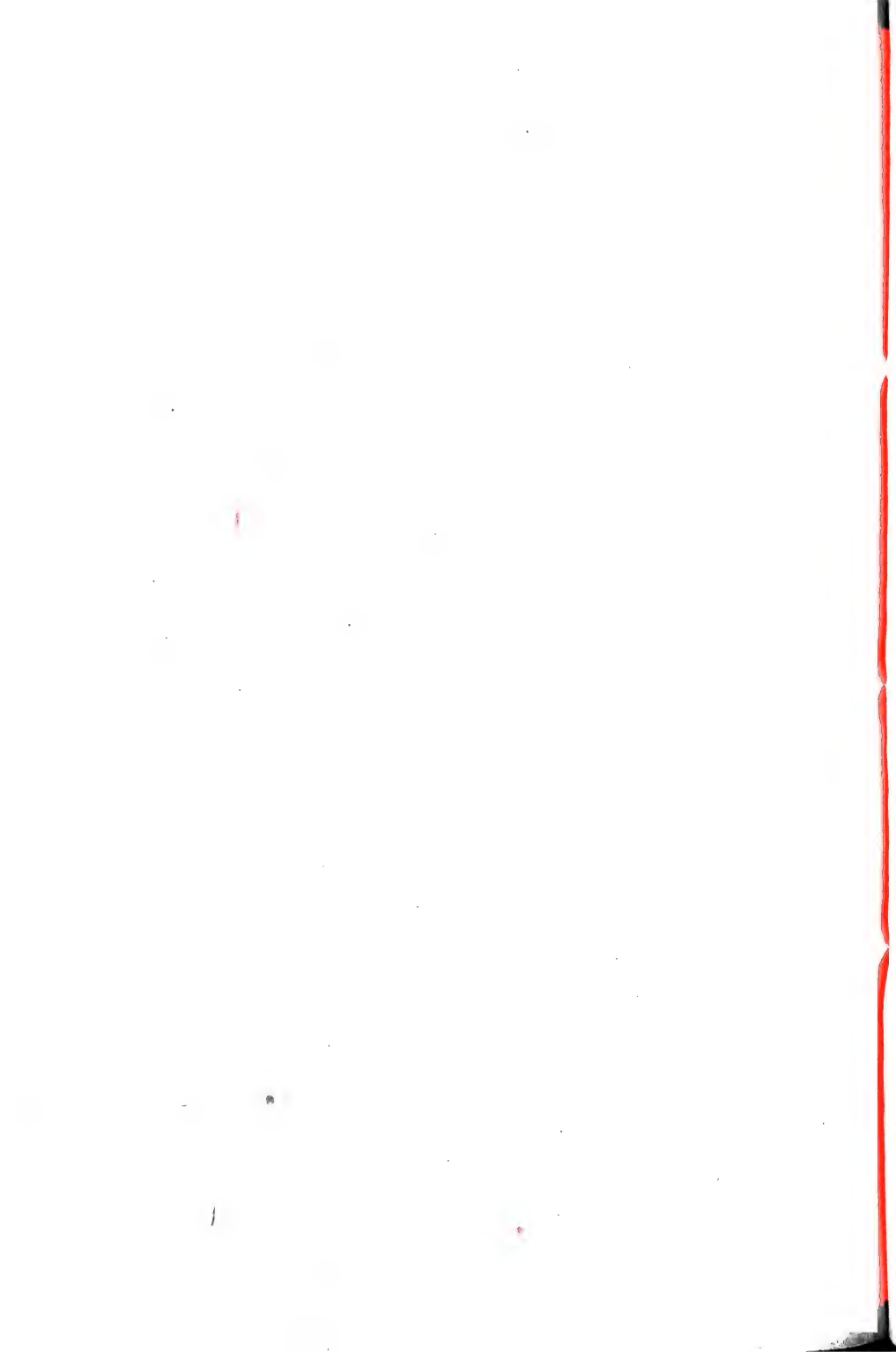
With the higher planes existing in us, we are of course able to take cognizance of the things existing on these planes. To do this, on the spirit plane, we must cultivate the spirit senses, and we can only do this by putting the animal senses to sleep, or controlling them by our will. We must first desire to know the spirit, and then, focus our attention upon what comes to us in the spiritual way. Concentration and Meditation, are the means by which this may be done.

Concentration and Meditation, are, in reality, but silent prayers. They are communion with the spirit, or God, within ourselves.

What we then receive, in our own thoughts, comes purely from the spirit world, as much so as if we received it through a medium, and very much better, if we only learn to appreciate it, because we are our own medium and what we receive is far better adapted to our highest needs.

If what we receive is evil, then rest assured, it is because our own spirit is roaming in the evil portions of the spirit world, but the power is within ourself, to immediately transport or order our spirit, to go elsewhere.

When you think of your mother, she comes at once to you in spirit, but, you have not faith in her when she comes to you in your own thoughts, and so you have some other medium do the work that your own spirit ought to do.



When you wish to have guidance from the spirit world, go away by yourself and think. That which you think, honestly and sincerely, is the voice of the silence, whispering in your spirit ears, the truths which are most beneficial to you. You may call this voice "God" or any name you choose, it will not alter the fact.

When you come together in a developing circle, you should put aside every worldly thought, if you wish to get the highest results from the spirit world.

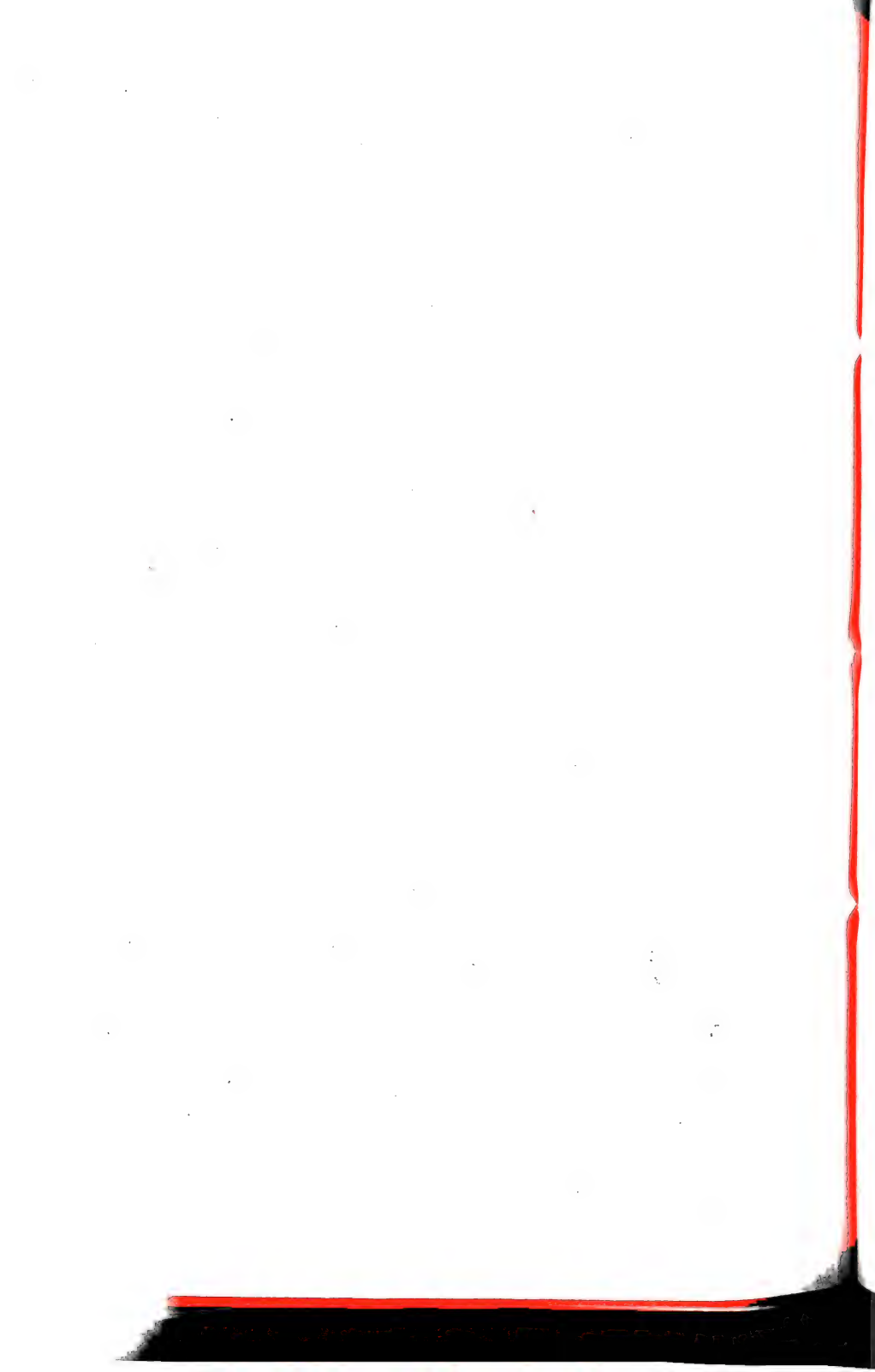
If you do not, then you do more towards injuring the spirit world with your material thoughts than you do towards benefiting yourself with elevating ideas from your spirit friends.

By a serious and honest concentration of thought, upon spirit and spiritual things, you will soon develop into a constant and conscious state of communication with your higher principles, and with your own inner world, and you will soon learn to realize, that therein your spirit friends are dwelling, and anxiously waiting for you to become awakened to the fact. Do not judge the spirit world to be governed by your outer worldly ideas; for, if it were, what would be the need of going there.

Concentration and Meditation upon the truths of spirit-power, in your own self, will make you each and all, true masters, adepts, and initiates in spirit knowledge.

You may from your own desire, go to the spirit world. The spirit world will not come to you.

If you learn how, you will know that it is easier and better to go to the spirit world, while in your own body, than to forsake the body to go there. Herein is Wisdom.



Fact and Form.

The world about us, at the present day, is governed more by the ethics of form than by the ethics of fact. We are all more easily excused in offending fact than in offending form. In spite of our much applauded schools, even there-in Form has preference over Fact. Our schools are operated more on the principles of morality than upon the principles of honesty.

There is a good deal of difference between morality and honesty. The majority of people do not realize this, but, philologists do, and yet these words, like thousands of others, are used again and again in ordinary arguments and discussions without the slightest regard for the difference in their meaning, and, people, who in reality are strictly alike in their heart feelings and ideas, make enemies of each other by the use of words the meaning of which is understood by them differently.

We are often talking, to people of our own nationality, in practically unknown tongues, because we do not alike understand the meaning of the words as used in our conversation, and yet we may have passed through the same schools.

Our language is such a mixed-up, conglomerated, mongrel affair, that after the use of hundreds of words, (many used to define others already used,) even then only the substance of the remarks can be understood by the average hearer, and the prejudices of the hearer's mind even then are apt to make a wrong application, in spite of the plain and positive words used.

When we consider the large amount of money expended for schools

this certainly is a deplorable fact that is daily becoming more noticeable. Our schools should educate more in the line of fact than form, above the mere instructions for commercial transactions.

From a truly moral standpoint an honest man is considered a fool but from an honest standpoint a moral man is too often dishonest. This is the Fact relative to the two cases, but the Form relative to the two cases, makes honesty and morality the same.

A moral man may take advantage of a poor widow and cheat her out of her hard earned money, but, in so doing he would not be an honest man. An honest man may love God, Christ and him crucified, and with that love strong within him oppose the errors of church or social laws, and, by so doing he would loose all claim to morality.

In this consideration of these two terms so often used, carelessly, it ought not to be inconsistent to ask:—which is the better man of the two, the honest, or, the moral man.

The world, is, in the main, worldly; it is quite proper that the world should be worldly, and the world to be a good world should be moral, but in the world it is not necessary to be honest unless the morality of the world is running on the line of honest morality.

The world at the present time is not running on that line, but is running on the line of moral honesty, which is quite a different thing.

Whatever is popularly sufficient to evade the law, or, social comment, is morality, although it may be very far from honesty.

God, to the Ancients.

Everything in the universe, has a relative value, mathematically correct. In Nature, every individual is mathematically related to every other individual. Every quantity in anything is mathematically related to the quantity of every other thing, and, also, to the thing itself.

Everything in the universe is a connecting link with every other thing, mathematically determined.

The Ancients were adepts in mathematics. and could thereby solve, and prove, and demonstrate, to others. the mysteries of Nature by mathematical problems.

The Alphabet was mathematically systematized, so that every letter had a mathematical power by which it never lost it's meaning according to it's understood placement in a word.

These powers of the single letters in any word were added together and the sum total had a special meaning. Then, again, if the sum total consisted of two figures, these two would be added together and so on a reduction was made down to the last obtainable digit.

This last digit would give the true meaning of the word in brief. For instance:— "God," is a word composed of three letters, and each letter has a numerical power and an ethical meaning.

Ghas the power of.....	3
O" " " ".....	7
D" " " ".....	4

The Sum total is..... 14

Reduce this sum total by adding the digits, thus:— 1 and 4 equal 5. This last obtainable digit represents the word in brief.

Now, No. 5, in ancient lore, signifies in person, a Hierophant, Pope, or Father; one who teaches the mysteries of religion.

In ethics it means Mercy, Benificence, Kindness and Goodness, and these are the true meanings of the word "God" according to ancient mathematical lore.

Now we will look at the meanings of the other letters by the power of their numbers:— G—3 is pictorially represented by the female portion of personal power, like unto a Queen, Empress, or leading lady. In ethics it means Action, Plan, or some Initiative movement. Hence, ancient mathematicians recognized the female portion of God, as the beginning.

O—7, is pictorially represented by a chariot, or, in ethics, Triumph, Victory, or the overcoming of obstacles. Thus we have the Queen and her Chariot. The two together equal 10, (7 and 3 equals 10) and ten is always the complete number represented by a circle, or wheel; so the queen is, by these letters, (G. O.) represented as successfully equipped in her chariot. Pictorially, a lady riding in her chariot would be equivalent to the word, or letters:— "Go."

Now we come to the power of the third and last letter which is D, and the power of D is 4. The figure 4 is the representation of a square and therefore signifies Completion, Development, Realization and Effect in ethics, and is pictorially, represented by the male portion of personal power, like unto a King, Emperor, or leading gentleman.

Let us go further, and we find that, "14," the sum total of the three powers, means Unity, Conformation, Combination, Moderation, or Temperance; so that the combine is an equilibrium of the highest forces in nature, and this equilibrium might be likewise represented by "8" which pictorially are two circles joined together (or a pair of balances,) and

again it might be represented by "11" which are two ones side by side, and these in ancient mathematic lore represented "Strength," which is the definition of the word "God" in all the bible dictionaries.

It will thus be seen by the ancient ethical use of mathematics, that G. O. D., by the very letters themselves, signify a union of the positive (male) and negative (female) forces of the universe in benificent (fatherly) operations, towards victory (chariot.) The female portion represents "Action" and the male portion represents "Effect" equally sharing the chariot of "Victory."

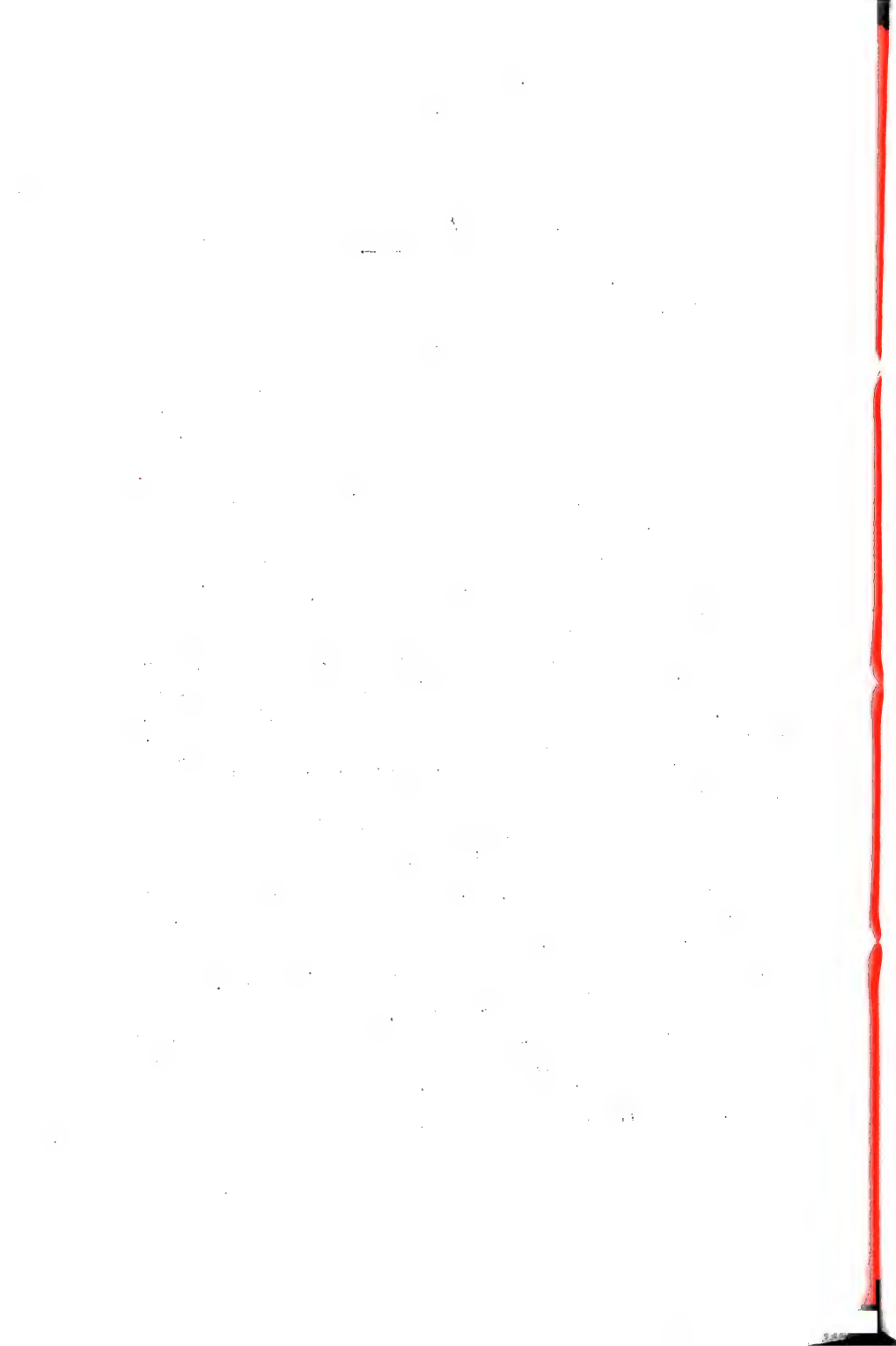
Thus combined, they pictorially represent the combined letters "G. O. D." or the combined figures "1. 4.," or, in brief, the single figure "5" significant of parental guidance.

This figure 5. might, in turn, be equally represented by the single letter "E." or "N" (He." and "Nun." in the Chaldee or Hebrew) and be understood as representing a fatherly protection; the kind of protection being determined by the meaning of the separate letters which help to make up the final brief. The E or N, were used in a combine, according to the desired euphony of utterance.



—Man is but the agency through which the Most High accomplishes his purposes. If man willingly treads the paths laid out for him, whether good or evil, (world judgement,) then the individual enjoys a mental satisfaction which is all the satisfaction that man is able to receive.

If man does not tread the destined paths willingly then he is forced to tread them unwillingly and he suffers in mind. When man is in a truly self-satisfied frame of mind, then God is with him, (because in him,) but, when dissatisfied, God is in him still, but his own mind has lost the appreciation of the God-power.



Superstitious Idolatry.

In 1896—the age of boasted enlightenment— Prof. Henry, in a communication to a local paper, made allusion to “Jesus” and “Christ,” as two separate entities and remarked that theologians ought to make proper distinction between these two when teaching biblical facts.

Some correspondent to the same paper, signing himself “A Seeker after Truth,” in a sarcastic vein, asked Prof. Henry to answer the following questions:— “1.— Will he please tell the difference between Jesus and Christ.” “2.— Who were they.” “3.— In what country did those two persons live and what part of the world did they live in.” “4.— What did those persons do and of what nationality were they.”

It would be supposed that these questions were honestly asked, and that the first question was sufficient. In less than twenty-four hours, the proper answers were made to the paper, but the answers were never published, thus giving an impression that they were unanswerable.

In the interest of truth, and a better understanding of mystical matters, several other papers were asked to permit the questions to be answered, and all refused.

It is in this way, and from such causes, that errors, once fastened upon prejudiced or superstitious minds are continued as errors.

Superstitious and prejudiced people imagine it to be their mission upon earth to suppress all ideas or knowledge not entertained by themselves. Superstitious and prejudiced people are disposed to think that this world is in their particular keeping, and that all humanity outside of their circle have no relationship with the Great Supreme.

Superstitious and prejudiced people fail to credit God, as the creator of all mankind, and are prone to think themselves to be the only instruments through which God's Intelligence operates.

Like Adam of old, superstitious and prejudiced people, eat of the "tree of knowledge of good and evil," considering themselves the good and others the evil.

The fundamental teachings of bible and church are that God is All Good, and no evil exists except in the imagination of men.

Opinions or ideas contrary to our own, can therefore do no injury except in our imagination, and without opinions and ideas varying from our own, the mind of the world is utterly unable to progress.

Jesus was a man, with birth and parentage duly noted in the Jewish records. He was born as any other mortal was born, and he never pretended to anything different of himself, nor did his father and mother.

Christ is a principle, represented by the cross, whose burdens in life we each have to bear. Many in life are destined to bear burdens for the benefit of the human race.

There are people whose ideas conflict with the authoritative ideas of the age in which they live. Jesus was one of these, but is not the only one that ever lived.

All are saviours who defend the world from error, and all saviours are persecuted, crowned with thorns and often killed, because the world is generally so blind that it listens to nothing but error until blood is shed. Then comes remorse, repentance and salvation.

There is but One Christ, because Christ is a principle, just the same

as there is but one Love, or one Wisdom. These were from the beginning, are now and ever will be.

Christ, Love, or Wisdom may manifest themselves in various ways and the manifestation of Christ in the man Jesus, has been endorsed by the Christian world as the best form possible for it, unless, perchance the same man Jesus, returns with some improved manifestation.

This return is, of course, absurd, but, superstitious and prejudiced people are never able to see their own absurdities, they revel in them, abuse others who are not likewise superstitious and prejudiced; they teach their children to likewise be superstitious and prejudiced, and whip, punish or frighten them into like absurdities.

In worshipping Jesus, superstitious and prejudiced people are apt to crucify Christ. The world, universally admitted to be generally wrong in all it's operations, is ever opposed to that Christ principle which is in the heart of every one on earth. The true Christ is seldom endorsed, until blood has been shed through an endeavor to benefit the world by advanced thought.

The works of the same Christ, as depicted in the New Testament through the instrumentality of Jesus, is again and again manifested in other men, who, like Jesus, bear their burdens as meekly as possible suffer persecutions and martyrdom for no other cause than that of advancing other than popular ideas, and opposition to church errors.

And all this while, the crucifiers of these manifestations of the progressive Christ, are looking skyward, expecting to see Jesus come riding acrobatically upon a cloud above their heads proclaiming the advent of the millenium.

1. The first part of the paper is devoted to the study of the properties of the function $f(x)$ defined by the equation

2. The second part of the paper is devoted to the study of the properties of the function $f(x)$ defined by the equation

3. The third part of the paper is devoted to the study of the properties of the function $f(x)$ defined by the equation

4. The fourth part of the paper is devoted to the study of the properties of the function $f(x)$ defined by the equation

5. The fifth part of the paper is devoted to the study of the properties of the function $f(x)$ defined by the equation

6. The sixth part of the paper is devoted to the study of the properties of the function $f(x)$ defined by the equation

7. The seventh part of the paper is devoted to the study of the properties of the function $f(x)$ defined by the equation

8. The eighth part of the paper is devoted to the study of the properties of the function $f(x)$ defined by the equation

9. The ninth part of the paper is devoted to the study of the properties of the function $f(x)$ defined by the equation

10. The tenth part of the paper is devoted to the study of the properties of the function $f(x)$ defined by the equation

Our presentation of this very sacred matter to their minds, may appear as sacreligious to them, as their presentation of it is ridiculous to others.

Christ lives today in the heart of every creature on earth, whether that creature be termed good or bad, in or out of church.

Jesus lives only in memory, because Jesus died the death of a martyr to new ideas. He was Stoned to Death, after which his body was nailed upon a cross to crucify, in derision, his Christ ideas.

Christ was not killed. It is impossible to kill Christ, because Christ is an ever existing principle. Christ was crucified, not killed. That is, the active power of Christ was stultified, suspended, and, in that sense, destroyed for a time. It would not stay long crushed, and it's renewed manifestation in others, — not in Jesus — is called the Resurrection. The present editions of the bible are not in accordance with the original writings; it has been tampered with to suit the popular errors.

A recognition of the Christ (as Christ,) by the creatures in whom it exists, is doubtless very rare, because most people are taught to look for it only in the one individual of nearly two thousand years ago, and the bible has become so misunderstood by various interpretations and garbled myths that Christianity is little more than a name at the present time.

Thousands of honest preachers realize this fact, but, through fear of personal crucifixion, they are afraid to speak their minds. They were not born for martyrdom. Their mission is to endorse martyrs after the natural persecutions have subsided.

Thousands of honest newspaper men know that the press is subsidized, and that the truth, socially, politically or religiously is not permitted only morally, and "morally" means "popularly."

Newspapers, like other things, are but commercial ventures. They are educators only in the line of their own commercial interests. It is their mission to crucify Christ when the Christ objects to their money-changing.

Churches, like other organizations, are but fraternal and beneficial societies; they are benevolent and kind so long as their own interests are attended to. It is their mission to crucify Christ, as did the Jews, whenever Christ insinuates that they are in error.

These conditions, of course, have their ebbs and flows. For years the world moves on serenely whether the popular belief is error or truth, then Nature, by her inevitable laws, cries, "Change." Those who have become fixed in their ideas, endeavor to oppose Nature but, Nature generally conquers.

Christ, as the Cross, or Cardinal Angles of Nature, rules the world, and when Nature cries change, the Christ spirit formulates new ideas, and men are it's instruments. Men with old ideas, refusing to change, endeavor to crush the new, or crucify the Christ, The same old story repeats itself, but is presented to the mind in a new dress.

The Abomination of Desolation, spoken of by Daniel, chief of chaldaic astrologers, with hypocrisy and deceit, plunder and malignancy the principal forerunners. is again and again repeated to the world.

The world is now upon the eve of one of these great changes, and for thirty six years, wars and rumors of wars, blood and carnage, will desolate the earth.

Christ is appealing to the world in various ways, but the minds of the people, in superstition and prejudice, are too much occupied with Jesus,—just as the Jews were enamored with Moses,—and the Christ



principle will doubtless once again be crucified, by and through the ignorance and greed of man. No idea can originate in the mind of man that does not come from God, but, how few know what God is.

To attempt to crush out ideas because not in harmony with our own, is like striving to bail out the ocean with a dipper.

Ideas, like people, have their missions to perform, and the polarity of ideas are the bearings upon which equilibrium revolves.

The Jewish church had departed from its knowledge of the meaning of the Sons of Jacob. Jesus spoke plainly of these errors, and suffered death thereby, but the Christ revived and combated the Church.

In Jesus, the Christ principle predominated and he figured outside of the Jewish Church. This was not to the liking of the church, for the church claimed all that was good. Then, as now, it was deemed presumptuous, or sacrilegious to differ with the church ideas. If one outside the church assumed to possess the Christ principle, other than as the church declared it to be, then as now, he was accounted insane.

If the Christ principle is, by Nature, in all mankind, and is the saving principle by Grace of the Word (or force of speech) we have only to recognize the fact individually, act in accordance with it and then we would all be Christs, and, like Jesus, when questioned:— "Art thou the Christ," with like knowledge as he had, and knowing that the question is but one of malicious mockery, we may reply:— "Thou sayest it."



The Mind.

All things that exist for man, exist only in the mind of man. Without the mind nothing to man can exist. The mind of man is man's nearest approach to God, the sum total of man's mind.

God to man is limited to the conception of the mind of man. The individual mind of man does not exercise the same amount of conceptive power, hence the individual mind can conceive God only to the extent of that exercise.

God, then, is not the same to the minds of all. If the individual mind is narrow, then God to that mind is narrow, hence, God is great only in accordance with the greatness of man's mind. The greatest individual mind is that which recognizes God in all things.

The weakest mind is that which sees God only in those things which the individual mind loves.

He that sees differentiations in the human race sees God with different expressions of his Mighty Oneness, but he who sees unworthiness in his fellow men sees unworthiness in God's mode of expression.

The world to the individual is but the reflection of his own mind. All things are good to him who thinks them good.

All things are evil to him who thinks them evil. We are popularly taught to look for evil, — to eat of the Tree of Knowledge of Good and Evil. It might be better if we could all eat of the Tree of the Knowledge of Good only.



This is individually easy, but mutually it is difficult, because being taught to look for evil, we necessarily find evil even in the teachings itself, and one finding creates a counter-finding and so we go on and on with fault-finding of each other and of each other's views, until, instead of finding good in All things we truly find little real good in anything.

To fully understand God the individual must fully understand his own mind.

Very few people in the world understand their own mind. Most individuals think they understand their own mind, but by analysis would learn that they understand but a small portion of it, and hardly nothing at all of the laws by which the mind is operated.

To know God, man must know him not only through but in the mind. He can know him in no other way. Man, can see God today just as plainly as Moses saw him, ie. in the mind.



Crime and Disorder.

How strange, that crime and disorder should be prime factors in the life of civilization; without them civilization would have nothing to boast of.

If there was no disorder there would be need of no law, then lawyers and judges would have no means of subsistence. If there was no sin then there would be no churches and the ministers would starve.

If there was no crime then there would be no guardians of the peace, and our large body of noble policeman would be out of a job and mere objects of charity.

Honest people are above the law, the church, and the police; they can get their living and their happiness without such inventions, but, the Church, the law and the police, need crime and disorder, or they could not live. How peculiar things appear when we view them independent of their verbiage.



—No one in this world enjoys himself half so well in life as the rough and ready, plain-spoken, intellectual man, or woman, because, fearing nothing, they can laugh in their sleeves at the namby-pamby fastidious foibles of those who have to walk in self-created straight jackets to pay their penalties to foolish customs, or ceremonial requirements.

Election Day.

The proudest now is but my peer,
The highest not more high ;
To-day, or all the weary year,
A king of men am I.

To-day, alike are great and small,
The nameless and the known ;
My palace is the people's hall,
The ballot-box my throne.

Who serves to-day upon the list
Beside the served shall stand ;
Alike the brown and wrinkled fist,
The gloved and dainty hand.

The rich is level with the poor,
The week is strong to-day ;
And sleekest broad cloth counts no more
Than homespun frock of gray.

To-day let pomp and vain pretence,
My stubborn right abide ;
I set a plain man's common sense
Against the pedant's pride.

To-day shall simple manhood try
The strength of gold and land ;
The wide world has not wealth to buy
The power in my right hand.

While there's a grief to seek redress,
Or baalance to adjust—
Where weights our living manhood less
Than mammon's vilest dust—

While there's a right to need my vote,
A wrong to sweep away,
Up ! clouted knee and ragged coat,
A man's a man to-day.

—John G. Whittier.

ASTROLOGY

Is a purely scientific, mathematical problem, upon which metaphysical deductions are made in accordance with an experimental knowledge of cause and effect, tested by ages and upheld in spite of repeated oppositions from people and classes who merely lacked the ability to understand its divine principles. The movements of the Planets are God's handwriting upon the walls of heaven, and by which the prophets, wise men, and "chosen ones" of all ages have read to their fellow-man the will of God. All religions are based on such readings as made by the ancients; and that religion of the present day, regardless of name, which comes nearest to truth, is the one that lives nearest to the influences emanating from the Great Supreme, through his heavenly forces — which forces are symbolized by the stars. The Planets, by their changing configurations, daily utter to man "The Word of God." In accordance with this "Word," all things on earth are shaped and moved. Like clay in the hands of the potter, every individual is created, formed, and endowed with the breath of life, after the image or likeness of the celestial forces, the particular image or likeness formed being indicated by the relative positions of the Planets from time to time — they being the ever-present means through which the unchanging laws of God are made known to man. Every individual on earth, consciously or unconsciously, is an instrument under these influences for the carrying out of the decrees of heaven so written. Each individual is susceptible to evil, or to good, under every planetary condition not in harmony with the electric, magnetic, or stellar influences operating at birth. Hence to know the good or evil of one's life, the astrologer merely requires to compute the changing conditions of the celestial bodies since the time of birth, and by comparing their general influences with the natal conditions the truth is known whether for past, present, or future time.

Astrology is a science, comprehending astronomy as its mathematical basis, but is above and beyond astronomy in its metaphysical, analogical deductions. Many people have studied the mathematical part, but few seem to possess the ability to master the metaphysical part. Hence some, in their perverted ambition, misapply the science to unworthy ends; while others, in their disappointment, denounce what they fail to understand. Those who believe that a knowledge of self is a worthy ambition should first learn to distinguish what is good or evil to them. Those who are assumptious enough to believe themselves to be their own creator, and, therefore, are independent of all things else, will some time be led to know that they have been quite blind to the real purpose of the ancient injunction, "Watch, Wait, and Pray;" for no one can watch intelligently for anything whose coming they know not of. (See Matt. xxiv. 43.)

PROF. HENRY, Scientific Astrologer.

Editorial Notes.

In the Make-up of this publication we present an entirely new and original idea, and one which we believe will be highly appreciated. At the end of the year if it is desired to bind it, in the ordinary book-form it may be done in the usual way, after which, the present top binding may be cut off and the whole is in book form. For reading take hold of the upper left hand corner with first two fingers, turn the leaf up with the right and catch between the second and third fingers as in reading lawyer's briefs. This will be found to be a much easier way to handle than in the usual cumbersome method of ordinary magazines.

The writings of Prof. Henry, as presented in THE RADIX, are mostly random notes made by him from time to time and then laid aside. He has a large accumulation of manuscript on all kinds of topics, inspired by an extensive and varied worldly experience and study.

The Editor has free access to this manuscript, to select from at will, and is taking primary ideas to begin with. Many of the ideas, at a first reading, appear unsupported, but careful consideration and analysis will prove them to be based on the true operations of a Supreme Power. Prof. Henry has no time to revise these Notes, and the editor presents them for the ideas contained, rather than for their literary merit. THE RADIX, is designed only to fill the wants of a select class of readers, who can appreciate ideas regardless of the haste in which they were evidently written, hence, no apologies are necessary for lack of artistic presentation. The primary ideas will be followed by deeper philosophy, backed by science. Questions relative to any ideas presented, may be asked by our readers, and they will be answered.

Publications Received.

THE CHRISTIAN LIFE:— A Journal of Heredity. J. B. Cadwell, Editor. Published by the National Purity Association, Morton Park, Chicago, Ill. Quarterly, per year. 50 cts.

THE ALTRUIST:— A monthly paper, devoted to common property, united labour and equal rights to all. Alcander Longley, Editor. 50 cts. per year. 2 N. Fourth, St. St Louis, Mo.

"SELF KNOWLEDGE."— A four page eight column monthly paper, devoted to furthering the import of its title; free and unprejudiced in every respect, and responsible only for what seems to be the truth at the time of its statement. It is a bright and well printed paper with articles from some of the best known writers in the line of newly-awakened thought. Published at 895 Park Ave., Baltimore, Md. Pearle Battie Doty, Editor and Publisher; H. Archer Doty, Manager. Subscription 50 cts, per year. The publishers are metaphysicians of note with well earned reputations for knowledge and power.

The NEW MAN— A monthly magazine, devoted to the mastery of sin disease and poverty through the orderly developement of faculties active or latent in man. P. Braun, Editor. Published by the New Man. Pub. Co., Beloit, Kansas. Subscription, 50 cts, per year.

THE ABIDING TRUTH:— monthly. 50 cts, a year. Address C. Elizabeth Russell. 6 Park St. Peabody, Mass.

THE BOOKSELLER and NEWSMAN:— \$1.00 per year. 10 cts, per copy. Monthly. J. J. Daily. Ed. and Prop., 49, W. 24th St. N. Y.

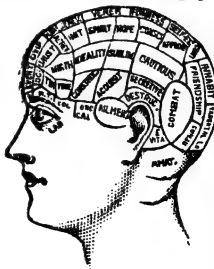
CHICAGO VEGETARIAN:— monthly. 50 cts., a year. 5 cts., single copy. Organ of Vegetarian Society. McVicker's Building, Chicago, Ill.

WHAT IS COMMUNISM:— 424 pages, giving a full description, in pleasing narrative, of how to unite labor for business purposes in any community. It is, in reality, Americanism brought down, (or carried up) to a more refined and practical government of the people, by the people and for the people, the greatest good of each being for the equal good of all. By Alcander Longley. 901 Olive St. St. Louis. Mo. Revised and enlarged edition. 50 cents.

PURDY'S MONTHLY:— Metaphysical monthly. 25 cts. a year, 5 cts. per copy. Purdy Pub. Co., McVicker's Building, Chicago. Ill.

THE CHRISTIAN.— Monthly, 50 cts. a year. Dr. T. J. Sheldon. 2300 Chester St. Little Rock. Ark.

Phrenology Made Easy.



Phrenology is the art of reading temperament and character by the conformations or "bumps" of the head. It is a wonderful science, and its revelations have startled and astonished the world. This book was written by Professor James Coates, one of the most famous of phrenological authorities, and it is a complete practical text-book upon the subject. It tells you how to read a person's character by the simple act of passing the fingers over the head, and the accuracy of these revelations will be a surprise to you and all your friends.

Many persons make a business of the examination of heads by phrenological methods, a fee of from ten to twenty-five cents being charged for a "chart of character," as it is called. Whether it is desired to learn this great science for business or pleasure, this is a most valuable and interesting book, and a copy of it should be owned in every family. "PHRENOLOGY MADE EASY" is a book of 64 large, double-column pages, bound in attractive colored paper covers, and will be sent by mail post-paid upon receipt of only **Ten Cents**.

THE RADIX.



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Contents.

What's in a Name	Page	88
Reason a Bit	"	90
Where art Thou	"	93
Natural Opposites	"	95
Philosophic Notes	"	100
Contradictions	"	101
What's the Use	"	102
Rotation of Cycles	"	104
The Head of the Corner	"	106
On What Day Were You Born	"	108
Editorial Notes	"	109
Publications Received	"	110

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THE RADIX.

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NO. 4, 1897.
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“What’s in a Name?”

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“What’s in a Name?” In one sense there is nothing; in another sense everything. This seeming contradiction is hard to explain.

A name is the expression of an idea. If the name is received without creating in our mind the idea which gave birth to the name, then the name, so far as the idea that created it is concerned, is nothing.

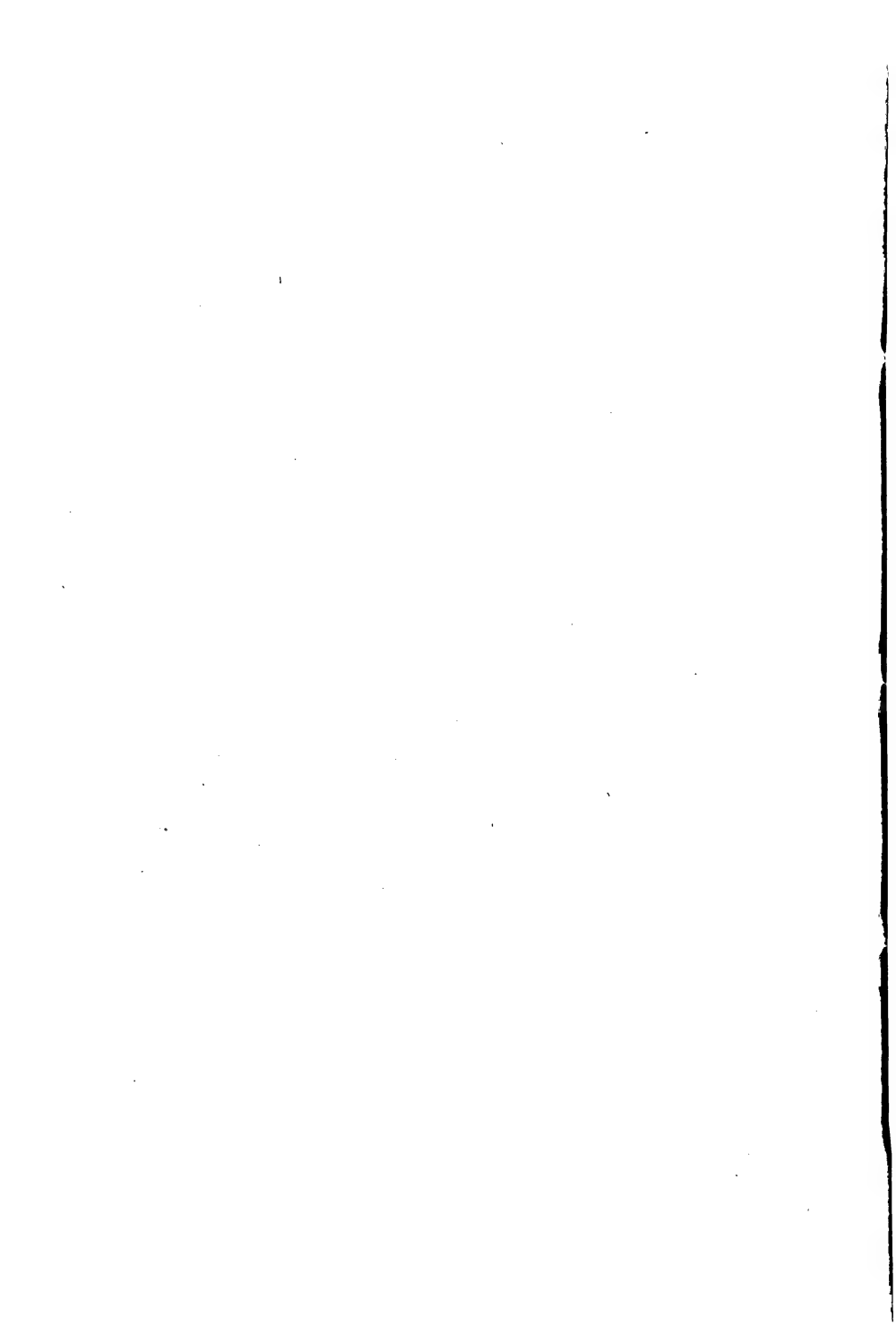
It is impossible, however, for any one to receive a name without associating with it some idea, hence, the value of a name depends upon how that name is individually received.

For instance, the words “Republican” and “Democrat,” were created as expressions of dominant ideas at the time they were created, and, so far as those ideas are concerned, the names have value.

Yet, there are thousands of people led year after year by those names, even though the ideas, or principles, which first gave them birth, are hardly dreamed of.

The name in such a case has great value in holding ignorance in bondage to parties largely dominated by ideas directly opposed to the individual principles of those who follow them.

Churches, in like manner, are held together by the power of their name, even though they may have departed, in spirit, entirely from that which the name implies.



Sciences, Philosophies and other forms of faith and belief are likewise controlled, and the names used are often far removed from the actual belief of those who glory in the name.

How often we see people whose lives are the strongest types of Aristocracy who boast of being Democrats. "Liberalists" who are offensively bigoted. "Spiritualists" who are governed wholly by material manifestations, and "Protestants," whose very name proclaims them as dissenters, preaching "Peace on earth, good will to men."

There is much in the name, based on the ideas which created it, but, in practice, there is little value except as a title to designate a band of co-workers, bound together to carry out the will of their leaders.

So, to-day, when one says, "I am a Republican, a Protestant, a Theosophist or an Anarchist," it merely denotes to another's mind that he follows some particular class-leadership but it gives no definite idea of the person's individual views, for, in nine times out of ten in conversation with that one you will find him expressing ideas exactly contrary to the meaning of the name which he prides himself in following.

This fact shows, if it shows anything, that man is governed, individually, by laws foreign to the laws of social, religious or political compacts; or else, that the majority of mankind have no minds or wills of their own, and, like ships on the ocean, are moved only by the waves that bear them on the surface.

The wise men of every age have taught that humanity is moved by a common impulse, individualized into differentiated expressions or vibrations of the one great whole, and there is no science, religion or philosophy that will prove this fact but the science of astrology, which is subject to mathematical proof.



Pathagaros, Plato, Aristotle, Jesus and hundreds of others whose names are adored and honored were Astrologers, and by the science of Astrology they learned of that heavenly influence under which we all live and move, and which has been for the past twenty centuries known by the name "Christ," and yet the followers of that name have departed so far from it that they have almost lost its true significance, while it has, instead, become the symbol of a material idol, and as much idolatrous as were the idols of stone in the previous ages. Therefore, "What's in a name without the idea that created it."

When you call other people "Cranks" it is equivalent to declaring that they know more than you know, or, are, at least, more honest and independent.

When you call yourself a "Crank" it means that you are positive that you know more than others know.

WEAK ANKLES. — Bathing them in wine-lees will strengthen them; frequent bathing in salt and water—four ounces of salt to one quart of water—is also beneficial. Skating, moderately indulged in, will be attended by good results.



Reason a Bit.

The times are very peculiar. Admitted. Well, now tell us why. More than ten thousand reasons, some will say, and yet there are few who will care to deny that there is an overruling cause.

If there is a Prime Cause, which, in an indifferent way, is usually termed "God," must not that God, have some instrument or means through which He, She, or It, produces the effect.

Suppose we say, "We live by the grace of God," or, "We move by the power of God," Now how does that "grace" or "power," get to us, into us, or around us, to operate us.

Does God put a material hand upon us and shove us along, or do we go to God and get each day our supply of grace and power, or, does God, in some mysterious way pull the string and make us jump without our being able to see the string.

Speaking in this homely manner of sacred things, may shock the minds of sensitive ignoramuses, but, they may be cured of their ignorance if they will remember that a cold shower-bath shocks the sensitive flesh at first, but, it is more healthy than warm water.

When the water is too cold, it is well to just splash it on by degrees, till the flesh gets a little used to it, and, in the same way, new ideas—or ideas that the people are not educated up to,— have to be given in homeopathic doses, and often in sugar coated pills, which, in

ethics is better known as Hypocrisy, or Santa-Claus stories. Better results, however, are obtained from ignoring all shocks and look truth squarely in the face. Plung quickly into the cold water bath and be speedily healed.

In producing a telegraph response in England, to a message sent from America, we could not make even an Indian believe that nothing went over the wire, and yet nothing is seen, and the distance is relatively as great to man, between Europe and America, as is the distance to God, from the stars to the earth.

God operates upon man through the stars; talks to man by means of the stars, and, through the stars we may learn all there is to learn concerning our selves and of our relations with God.

Superstition and ignorance have led the world away from this knowledge, and, for centuries, the world has been chasing wills-o-the-wisps.

The times are peculiar. Well, look up at the heavens, and you will discover that the positions of the planets there, are peculiar.

Then take your pencil and figure out when they were in like position before, and read what the times were then.

It is eighty-four years since Uranus was where it now is in the heavens, and while Uranus was making this circuit Saturn, Jupiter and the others have gone around many times, and it would puzzle some of our finest mathematicians to tell when Saturn was before in conjunction with Uranus in Scorpio, and Jupiter at the same time in Virgo, his weakest place in the heavens.

the first time I saw you, I was struck by your
kindness and your gentle smile. I had never
before met anyone so warm and so understanding.

I had heard so much about you, but I never
knew you were so real. You were not just a
name, but a person with a heart and a soul.

I had heard that you were a kind person, but
I never knew you were so gentle. You were
not just a person, but a friend who would
always be there for me.

I had heard that you were a kind person, but
I never knew you were so gentle. You were
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always be there for me.

Do not lay the hard times upon Cleveland or McKinley, but upon the fact that Jupiter is weak in the heavens; merely blame the ignorant politicians who blatantly declare that they are able to produce good times before the planets, or stars, are ready.

If our legislators knew more about planetary laws and less about tariff legislation or bulldozing, it would be better for all, for even they in their assumed worldly successes, have yet got to answer for their ignorance in the sweet bye and bye.

HOT WATER AS A REMEDY.—There is no remedy of such general application and none so easily attainable as water, and yet nine persons in ten will pass it by in an emergency to seek for something of far less efficacy.

There are few cases of illness where water should not occupy the highest place as a remedical agent.

A strip of flannel or a napkin folded lengthwise and dipped in hot water and wrung out and then applied around the neck of a child that has the croup will usually bring relief in ten minutes.

A towel folded several times and dipped in hot water and quickly wrung and applied over the seat of pain in toothache or neuralgia will generally afford prompt relief. This treatment in colic works like magic. Cases that have resisted other treatment for hours will yield to this in ten minutes.

There is nothing that will so promptly cut short a congestion of the lungs, sore throat or rheumatism as hot water when applied promptly and thoroughly.

Where art Thou.

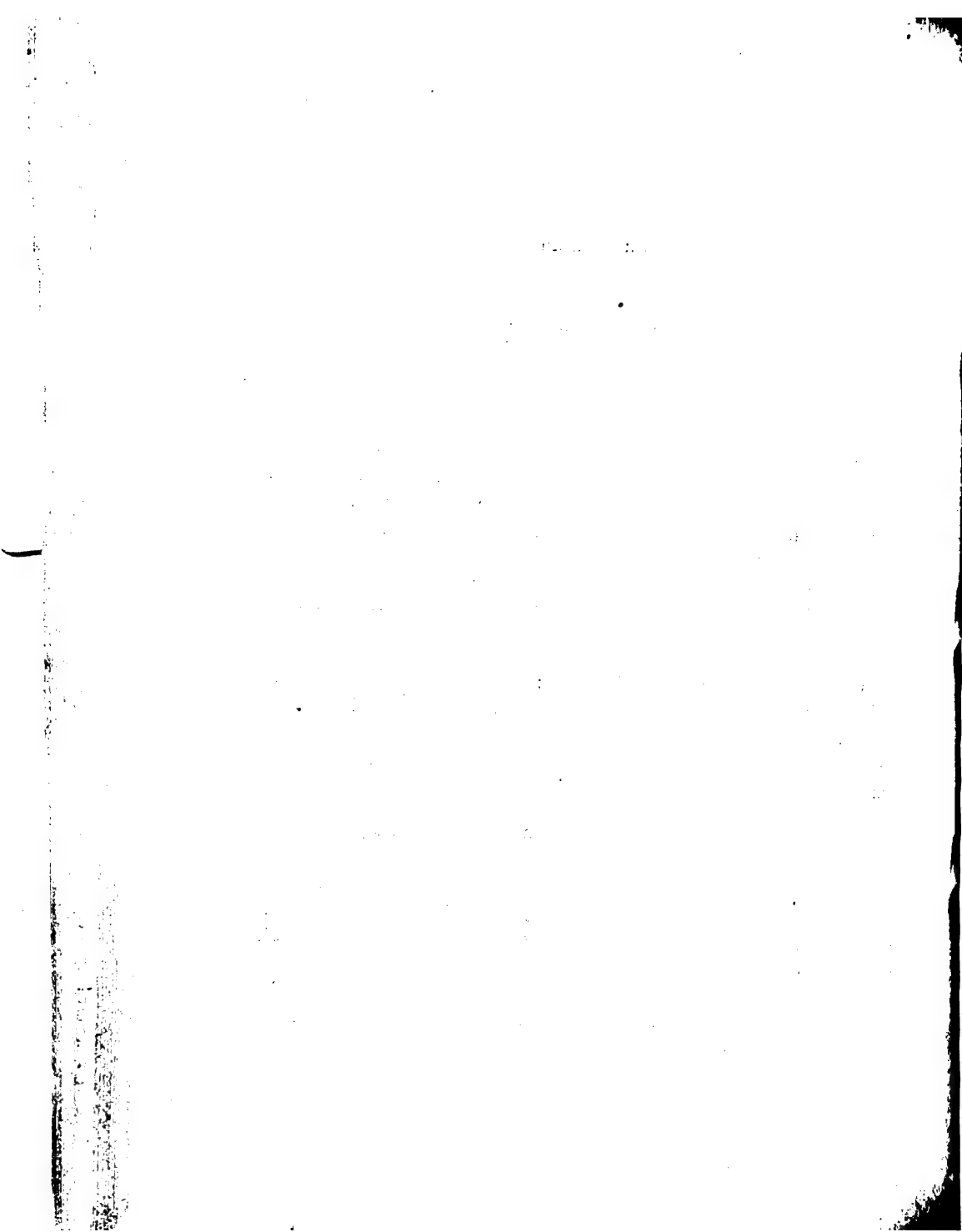
The world in general—mentally— is opposed to Natural laws, hence the world is mentally full of sin, but, it is the mind only that can sin, and the mind is Lucifer, (Son of the Morning) fallen from his high estate, and the mind, first departing from it's knowledge of All Good, lost its Paradise, and became surrounded by delusions.

Every time it now attempts to regain its lost estate, it is cris-crossed (or Christ-Crossed) by the delusive ideas which encompass it; hence it is "Crucified upon the Cross."

After the crucifixion it lays in the tomb of Joseph (addition) and, in quiteness of thought it strengthens, and with the aid of the Angles (or Angels) of heaven, it moves foward in silent recognition of Truth, seclusive, reclusive, and responsive only to such other minds as have ears to hear.

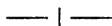
In this way every individual mind is a Christ, but many are in the manger where animals feed; some are on their pilgrimage through the mental Egypt, the mysteries of which are dark as night; some are engaged in preaching, expounding or arguing with the doctors; some are bringing other sick minds to life, causing other lame minds to walk aright; some are asleep upon the turbulent waters, etc. etc.

It devolves upon every individual to answer the question:— "Samuel, (which name means "asked for of God") "where art thou."



Are you still riding on a donkey through darkest Egypt, guided by Joseph (which means "addition"), or, have you arrived at the result through addition and Mary (which means "bitterness") and ready to stand before the high priests and declare: — "Lo, Christ is not there, nor there; he is here! right here in Me, where he has been ever since I was created, and I recognize him in the cloud that has been upon my mind, supposing him to have been nineteen hundred years dead.

"There are none so blind as they who will not see."



—It is an interesting as well as a vital question for parents to consider the birth of their children, but is one that is sadly neglected.

The majority of children in the present age come into the world accidentally so far as the parents are concerned, and too many are unwelcomed, but there is a Divine law, of Cause and Effect, which cannot be overcome by pulpit oratory or legislation, and the Effect is a perfect response to the Cause.

A bad child is the true effect of a bad cause, exactly in conformity with the Divine law of Cause and Effect.

Good children are the product of parental harmony with natural laws, whether intentional or otherwise.

Natural Opposites.

All laws in Nature have their opposites. Strength is opposed to weakness. Health is opposed to disease. Love is opposed to hate. Sweets are opposed to sour.

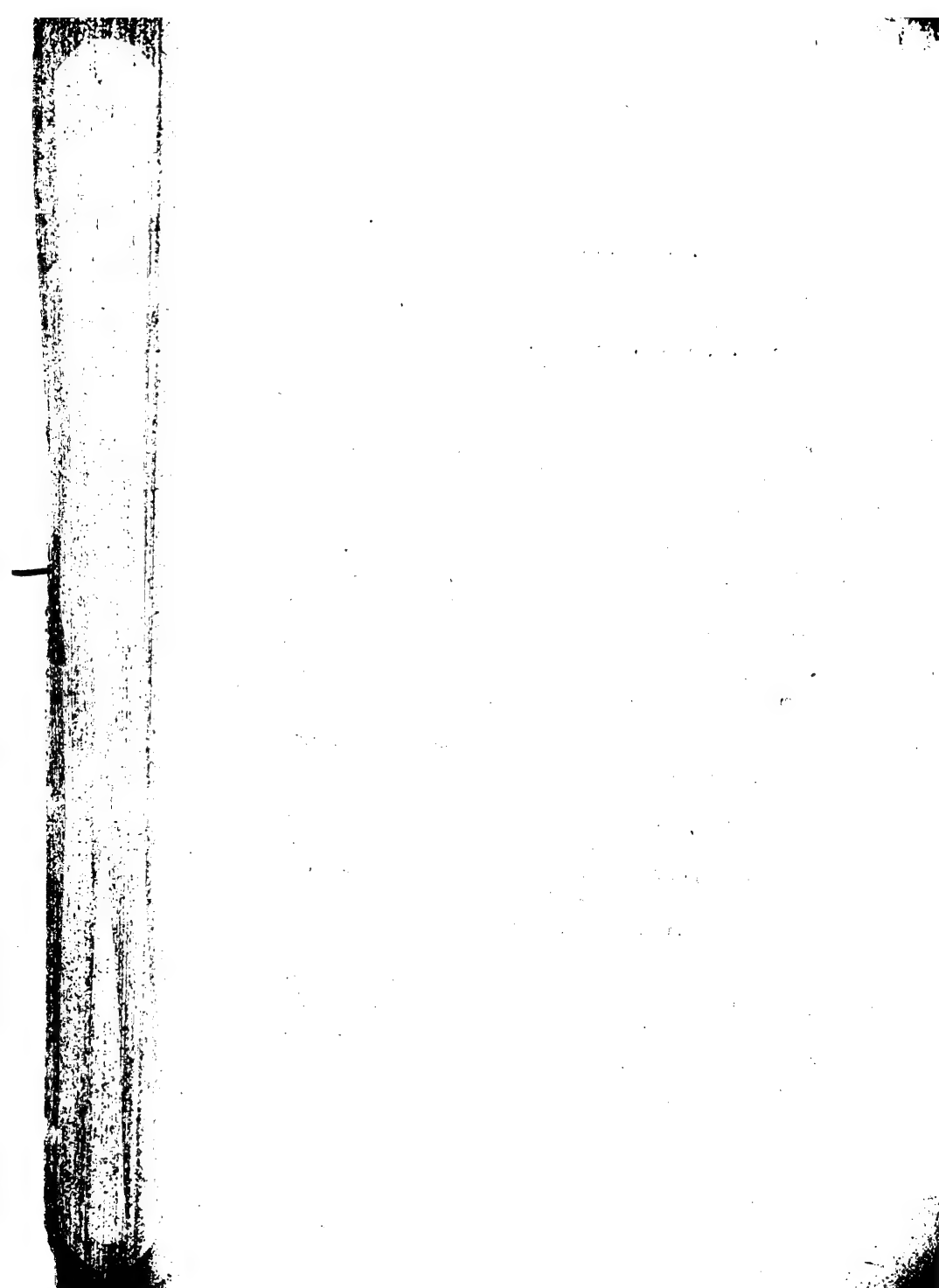
Royalty is opposed to Plebianism. And so we might go through the entire list of qualities, objects, things, animals or people, and all have their respective opponents. An opponent is an antagonist, at all times when the circumstances require.

When an opponent is not an antagonist, it is because there is no special activity. The condition is then equilibrium.

Where there is equilibrium, there is repose, and where there is repose there is no relative progression.

There is no such thing as perfection, only in a relative sense, by which we imply that the thing has gone as far as it can on a certain line of operation. Perfection, then, displays weakness, inasmuch as when a thing is complete, it must next submit to the powers that oppose it and becomes at once the victim of the destroyer.

Astrology, more systematically and more elucidly illustrates these laws of Nature, than any other science known to man, and this science demonstrates that the destroyer is only the negative power of the Creator, and when the mind of man begins to comprehend this, then it is better able to understand God and the workings of Nature.



In theology, God is the Creator, and the Devil is the Destroyer and God being All in All, including the Devil, then the Devil, must be the Negative side of God, in the ethics of theology.

In Astrology this is best illustrated by the planet Mars, but it may be also illustrated by any of the other planets, for they all have positive and negative powers and they exercise them. The positive of everything is the negative of its opposite. Every repose is the negative of action.

Mars by the Ancients was termed "the planet of Strength." His positive strength gives life and energy, when his negative strength is death-dealing.

So, too, his positive strength gives death, when his negative strength is for life. The negative is always the opponent or "devil" to the positive, just as the positive is the opponent or devil to the negative.

They play against each other by a law in Nature, just as the two ends of a see-saw play against each other. When one is up the other is down, and yet it is all one.

This is a law of Nature and is the same with God, and when we use the term "God" it implies both positive and negative powers, for the Devil is only the negative side of God, and just how the Devil is opposed to us individually depends entirely upon which side of God we are upon.

Every person has his personal Devil to contend with and yet that which is Devil to him may not be Devil to others.

Where there is no devil there is no progression, because of Repose. Poverty is the devil to the wealthy, and Wealth is the devil to the poor.

But, this consideration is ordinarily based on worldly or sensual conditions. On the higher, or Spiritual plane, the man with the advantages in worldly or sensual matters, is very likely to be on the exactly opposite side of God, and spiritually indifferent or miserable. This is what Jesus meant when he spoke of the rich man and the needle's eye.

When we begin to view life from this common-sense stand point, we may see that all things are good or bad, only as they relate to other things of which we are individually cognizant, and not in an universal sense, as is too often believed.

It is just as natural for the wealthy to oppose the wants or demands of the poor as it is to breathe, and, it is a purely abnormal case when a person, having become rich—no matter how poor he may have previously been—does not at once take his stand and his view of things from the rich man's side, Per-contra, when a man becomes poor—no matter how rich he may have been—he is naturally disposed to change from optimist to pessimist.

The world by a natural law, plays its game of life, precisely as two base-ball teams play their game of ball. Each man and his friends shout loudest for the side of God which he happens to be on, and, to them, the other side is their devil.

Pessimism and Optimism are always playing see-saw, with each other, governed wholly by the existing condition of things from time to time in the ethics of the world, or, in the individual mind of man.

Visions of comfort and happiness will soon change a pessimist to an optimist, while hard times, or poverty, will easily destroy optimism.

These facts however, must always be judged. from the sphere in which the special case belongs, for the positive or the spiritual plane is always the negative on the material plane.

The great mistake usually made is in judging them alike on both planes. The wealthy man opposes the man poor in pocket, in the worldly sphere, unless perchance they happen to be equally rich in the spiritual sphere.

So, too, the spiritually rich, oppose the spiritually poor, unless perchance, each be mutually beneficial to each other on the material plane.

These are laws of Nature, and they operate without variation, and the only good that preaching, or writing, or legislation can do, is to give all an understanding of these laws, and, when this is done, the world will take care of itself without needless suffering.

The Bulls in life will ever cry "Stocks up" and the Bears will ever cry "Stocks down," and whether up or down it is the "operation of Stocks," and the law of necessity demands that every one shall cry from the side which he is on. To cry from the other side is hypocritical, deceitful, and injurious to self in the end.

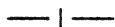
When a man is anxious for more he should be on the poor man's side and cry "Stocks down," on the principle of "ask (cry) and ye shall receive."

When he has more than he needs he should cry "Stocks up" in order to get good prices for his surplus, but these questions of the right way

to 'operate, are very difficult matters for Individuals to decide, so long as spiritual and material laws are mixed in the mind.

These different planes were called by Jesus, "God and Cæser." "Render unto Cæser," etc., or, Judge Cæser by the laws of Cæser, and God by the laws of God.

They are all one law, but, are positive, and negative to each other, "There are diversity of operations, but, it is the same God, working all in all."



—We cannot get away from the good or evil forces working through our individual Spirit natures, whether this side or the other of the grave, until those forces have worked themselves out through us; hence to Destroy oneself as many erroneously do, hoping to escape present torments, is like a person throwing away his coat in winter, because the coat is not as warm as some one else's coat appears to be.

When a person is alive and in the flesh then that person is Somebody. When the person has gone from his temporal home in the flesh then he is No-body, and is like a tenant ejected from his own house to dwell in the gaseous realms as the home of an Eternal Commune.

Save money by having one of Prof. Henry's Monthly Charts; they give all the fortunate and unfortunate days. \$1.00 and upwards.

RECEIVED

THE SECRETARY OF THE ARMY

WASHINGTON, D. C.

1917

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Philosophic Notes.

— To succeed in worldly matters, it is only necessary to keep just far enough away from the truth to be a little ways near to it.

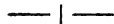
— In Celestial matters there can be no success if there be the slightest variation from the truth.

— Celestial matters require the truth, the whole truth and nothing but the truth.

— Worldy matters and Celestial matters are not governed by the same laws; universally they are the same, but relatively they are polar opposites to each other.

— Worldy matters are governed by Luna (the Moon) hence are, in extreme cases, termed Lunatic.

— Celestial matters are governed by the Sun, which gives us the Life, the Light and the Way. He that follows the Sun, (Adonis, or Adonai) has command over the Lunar operations.



— If you wish to find honesty look for it among rags; never waste your time looking for it among silks and satins, They are made purposely to deceive, the same as any other mask, Rags almost always speak the truth. Exceptions are very rare. Homespun and plain attire are next to rags and combined tidyness with honesty.

Contradictions.

The bible is a book written by Ancient Astrologers. It's wonderful prognostications and revelations were drawn from the Astrology of the Heavens.

The people of the western hemisphere, and of a large portion of the eastern hemisphere at the present time have very little knowledge of the philosophy of Astrology.

That is why the bible is so little understood. To truly understand the bible one must understand Astrology, else biblical teachings are like unto the blind leading the blind.

The bible is full of contradictions, and that makes it more truthful. How is this, some may say. Well a rum punch is full of contradictions and that is why it is considered delicious to those who indulge in it.

Thousands of the richest and most valued things in life are made up of contradictions. Black and white are contradictions; mix them and we have grey.

The Sun and Moon are contradictions. When opposed to each other we have the beautiful moon-light.

Nothing in the world lacks appreciation so much as things in perfect harmony of agreement. Even God himself is provided with a devil and we are taught that they delight in opposing each other.

Without contradictions and oppositions, nothing progresses, Nature is full of contradictions.

What's the Use.

What is the use of being a genius, if the people about you are not able to appreciate your gifts.

What is the use of gold on a barren island.

What is the good of honesty among people who do not know what honesty is.

What would be the use of going out with a basket of meat to feed starving wolves who would not be able to appreciate your kind intentions.

What good is Christianity in a Mohammedan country, or of Mohammedanism among Christians.

Of what use is knowledge among people who look upon it's display as a specie of insanity.

Of what use is refinement among the uncouth.

Of what use is truth spoken from your standpoint to people who are wedded to it from another standpoint.

What use is there in two politicians trying to argue with each other as to the virtues of their party.

What use would there be in knowing that the earth does not go around the sun, if the people about you were convinced that it did.

Of what use to Socrates was his wonderful learning with the people of his age scoffing at it.

Of what use to Jesus was his goodness when it was despised by the people of his day.

For worldly favour, popularity and esteem it is utterly impossible for a human being to be his own true self. He must be, to a greater or lesser extent, deceptive and hypocritical.

Men who act nearest to God, to Truth and to Nature, in their dealings with the world, will have but little personal enjoyment with the world, and, like Jesus, will surely be crucified.



- Be brothers in action as well as in name.
- When our own feet are solid we can put someone else on his feet.
- The strong must help the weak. When the weak attempt to aid the strong things are apt to run like a lopsided wheel.
- Consider the ways of the wasp; how energetic is his business end, in time of need.
- No American is worthy of the name, unless he can kick like a mule when his harness does not fit him.
- Where there is a will there is a way, no matter how far away it may be; every step forward brings us nearer to it.
- God made us our own masters in all things. Man tries to make his fellow man his slave. Eternal vigilance is the price of liberty.

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Rotation of Cycles.

Everything in life is governed by the Rotation of Cycles. Believing or disbelieving this will not alter the fact. The only way to know this is to prove it, individually. We can not depend upon others concerning it.

Each individual has his own cycles, independent of the cycles of every one else, and the life of every individual is good or bad according to his own cycles.

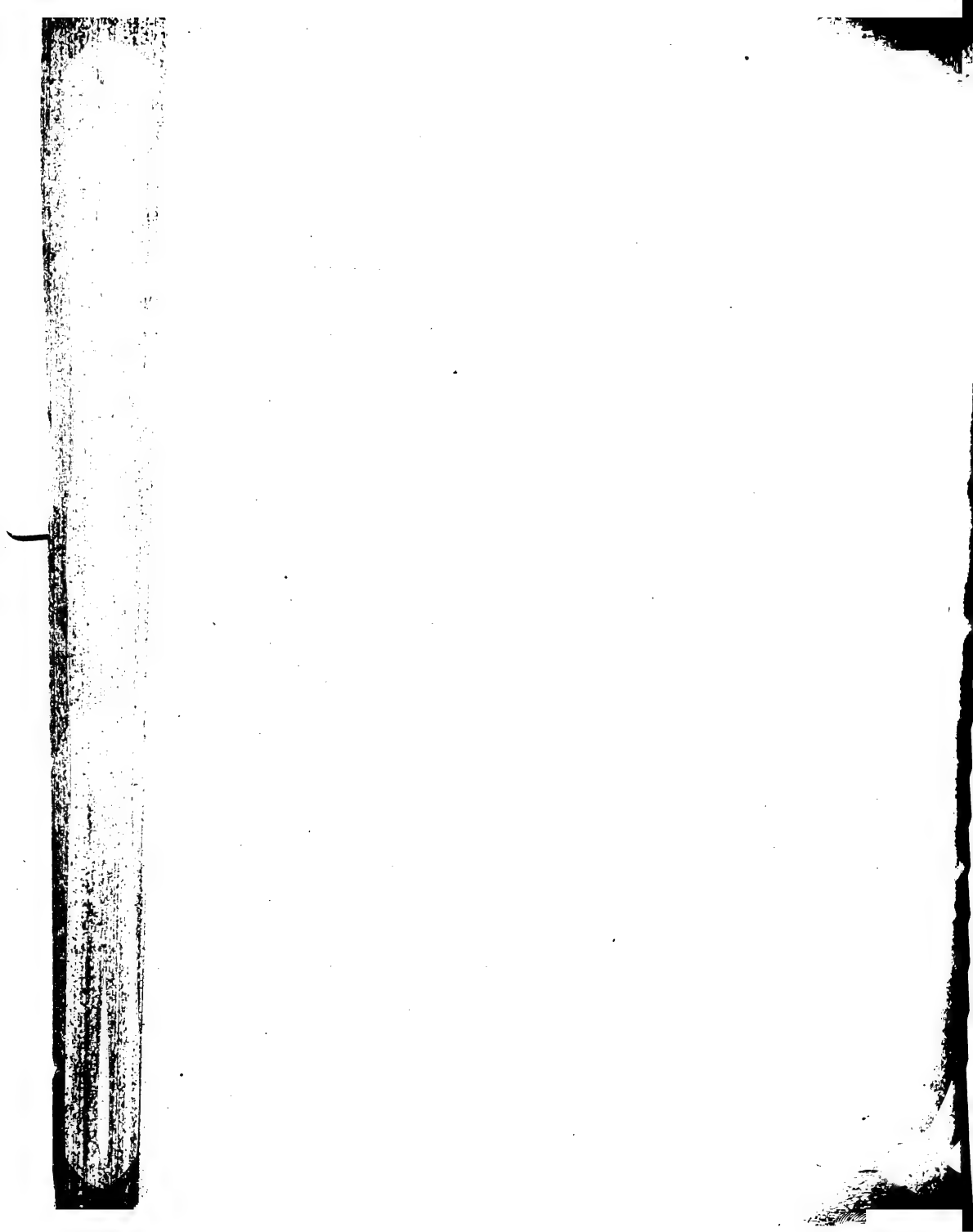
There is a life cycle, a year cycle, a month cycle, and a day cycle, These are the most noticeable. Each one of these latter, no matter how good the times may be about us, cannot be greater for good to us, than our life cycle determines.

The man with a bad life cycle cannot make a system by which he can rule the stock market, but a man with a good life cycle can rule the stock market with no system at all.

It makes no difference whether stocks go up or down, the man with the good cycles gains and he with the bad cycles loses.

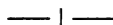
The Klondyke may be filled with mountains of gold, and he with the good cycles will get it, while he with the bad cycles will never get it, or will die with it just clear of his grasp.

We may pooh-pooh at this; make fun of it; preach against it, fight against it, or rave over it, yet we "cannot rail the seal from of the bond."



If one does not know this then it is because of ignorance even though he may have been intellectually nurtured by all the colleges in the world.

There is but one way to prove the ignorance and that is to become enlightened upon the fact, but, we must be sure that we get on the true road to the facts, as there are innumerable paths leading our imagination into errors.



HOW PEOPLE GET SICK.—Eating too fast and too much; swallowing imperfectly masticated food; using too much fluid at meals; drinking poisonous whisky and other intoxicating drinks; repeatedly using poison as medicines; keeping late hours at night, and sleeping late in the morning; wearing clothing too tight; wearing thin shoes; neglecting to wash the body sufficiently to keep the pores open; exchanging the warm clothing worn in a warm room during the day for costumes and exposure incident to evening parties; compressing the stomach to gratify a vain and foolish passion for dress; keeping up constant excitement; fretting the mind with borrowed troubles; swallowing quack nostrums for every imaginary ill; taking meals at irregular intervals, etc.

Save money by having one of Prof. Henry's Monthly Charts; they give all the fortunate and unfortunate days. \$1.00 and upwards.

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The Head of the Corner.

An understanding of the laws of Astrology gives one that sublime consolation which churches attempt to give, but invariably fail because of their ignorance, or their disregard of Astrologic science.

Astrology shows the Father's House, spoken of by Jesus, in which there are many mansions.

Astrology shows the laws through knowledge of which Joseph, Moses, Jesus and others, appeared superior to the ordinary people.

Astrology shows the meaning of Eden. Paradiice, the Arc of the Covenant, Solomon's temple. Daniel's visions, and St John's Revelations; also the difference between Jesus, the son of man, and Christ, the Son of God.

It also reveals how one could be born in the ordinary manner and the other be born of a Virgin.

Without Astrology these questions cannot be answered by Church Savants, satisfactory to the mind of man except on Faith, and Faith is required of Ignorance, but, if Ignorance has faith upon the teachings of people as ignorant as themselves on these questions, then they are as the blind leading the blind.

Astrology is in strict harmony with a reasonable interpretation of the bible, but is not in harmony with the Church interpretation of the bible.

Astrology is in harmony with all the laws of mathematics, ge-

ometry, physics, and Nature in general. The Church teachings are not in harmony with these.

Astrology is the same yesterday today and tomorrow, like the laws of cause and effect.

The Church has been subject to every sort of change from age to age, and each succeeding age has declared the Churchism of the preceding ages in error.

Now, taking these facts in view (and a denial of these facts is challenged,) there is no one but a bigot, or a superstitious ignoramus who would be foolish enough, among reasoning minds, to declare the Church right and Astrology wrong.

By knowing the true laws of Astrology the happiness of man is increased through a resignation to one's lot as cast, which the Church endeavors to teach, but can give no comforting assurance of why it should be so.

"Christ," as known by Astrology, is truly a "Comforter" by knowledge. "Christ," as known by the Church, is a "comforter" only by faith. Faith is all right so far as it goes.

The Church is all right so far as it goes; but, the church is a great detrement to man's increase of a knowledge of God, because the church assumes to be the par-exellence of God knowledge, through faith, and without tangible proof.

Astrology is the "stone" spoken of by Jesus, as being discarded by the "builders," (church) but which must eventually be accepted as the only stone that will fit the finishing point, the head of the corner.

ASTROLOGY ☉ ☿

Is a purely scientific, mathematical problem, upon which metaphysical deductions are made in accordance with an experimental knowledge of cause and effect, tested by ages and upheld in spite of repeated oppositions from people and classes who merely lacked the ability to understand its divine principles. The movements of the Planets are God's handwriting upon the walls of heaven, and by which the prophets, wise men, and "chosen ones" of all ages have read to their fellow-man the will of God. All religions are based on such readings as made by the ancients; and that religion of the present day, regardless of name, which comes nearest to truth, is the one that lives nearest to the influences emanating from the Great Supreme, through his heavenly forces — which forces are symbolized by the stars. The Planets, by their changing configurations, daily utter to man "The Word of God." In accordance with this "Word," all things on earth are shaped and moved. Like clay in the hands of the potter, every individual is created, formed, and endowed with the breath of life, after the image or likeness of the celestial forces, the particular image or likeness formed being indicated by the relative positions of the Planets from time to time — they being the ever-present means through which the unchanging laws of God are made known to man. Every individual on earth, consciously or unconsciously, is an instrument under these influences for the carrying out of the decrees of heaven so written. Each individual is susceptible to evil, or to good, under every planetary condition not in harmony with the electric, magnetic, or stellar influences operating at birth. Hence to know the good or evil of one's life, the astrologer merely requires to compute the changing conditions of the celestial bodies since the time of birth, and by comparing their general influences with the natal conditions the truth is known whether for past, present, or future time.

Astrology is a science, comprehending astronomy as its mathematical basis, but is above and beyond astronomy in its metaphysical, analogical deductions. Many people have studied the mathematical part, but few seem to possess the ability to master the metaphysical part. Hence some, in their perverted ambition, misapply the science to unworthy ends; while others, in their disappointment, denounce what they fail to understand. Those who believe that a knowledge of self is a worthy ambition should first learn to distinguish what is good or evil to them. Those who are assumptious enough to believe themselves to be their own creator, and, therefore, are independent of all things else, will some time be led to know that they have been quite blind to the real purpose of the ancient injunction, "Watch, Wait, and Pray;" for no one can watch intelligently for anything whose coming they know not of. (See Matt. xxiv. 43.)

PROF. HENRY, Scientific Astrologer.

Editorial Notes.

In the make-up of this publication we present an entirely new and original idea, and one which we believe will be highly appreciated. At the end of the year if it is desired to bind it, in the ordinary book-form it may be done in the usual way, after which, the present top binding may be cut off and the whole is in book form. For reading take hold of the upper left hand corner with first two fingers, turn the leaf up with the right and catch between the second and third fingers as in reading lawyer's briefs. This will be found to be a much easier way to handle than in the usual cumbersome method of ordinary magazines.

The writings of Prof. Henry, as presented in THE RADIX, are mostly random notes made by him from time to time and then laid aside. He has a large accumulation of manuscript on all kinds of topics, inspired by an extensive and varied worldly experience and study.

The Editor has free access to this manuscript, to select from at will, and is taking primary ideas to begin with. Many of the ideas, at a first reading, appear unsupported, but careful consideration and analysis will prove them to be based on the true operations of a Supreme Power. Prof. Henry has no time to revise these Notes, and the editor presents them for the ideas contained, rather than for their literary merit. THE RADIX, is designed only to fill the wants of a select class of readers, who can appreciate ideas regardless of the haste in which they were evidently written, hence, no apologies are necessary for lack of artistic presentation. The primary ideas will be followed by deeper philosophy, backed by science. Questions relative to any ideas presented, may be asked by our readers, and they will be answered.

Publications Received.

THE CHRISTIAN LIFE:— A Journal of Heredity. J. B. Cadwell, Editor. Published by the National Purity Association, Morton Park, Chicago, Ill. Quarterly, per year. 50 cts.

THE ALTRUIST:— A monthly paper, devoted to common property, united labour and equal rights to all. Alcander Longley, Editor. 50 cts. per year. 2 N. Fourth, St. St Louis, Mo.

"SELF KNOWLEDGE."— A four page eight column monthly paper, devoted to furthering the import of it's title; free and unprejudiced in every respect, and responsible only for what seems to be the truth at the time of it's statement. It is a bright and well printed paper with articles from some of the best known writers in the line of newly-awakened thought. Published at 895 Park Ave., Baltimore, Md. Pearle Battie Doty, Editor and Publisher; H. Archer Doty, Manager. Subscription 50 cts, per year. The publishers are metaphysicians of note with well earned reputations for knowledge and power.

The NEW MAN— A monthly magazine, devoted to the mastery of sin disease and poverty through the orderly developement of faculties active or latent in man. P. Braun, Editor. Published by the New Man. Pub. Co., Beloit, Kansas. Subscription, 50 cts, per year.

THE ABIDING TRUTH:— monthly. 50 cts, a year. Address C. Elizabeth Russell. 6 Park St. Peabody, Mass.

THE BOOKSELLER and NEWSMAN:— \$1.00 per year, 10 cts, per copy. Monthly. J. J. Daily. Ed. and Prop., 49, W. 24th St. N. Y.

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Salem, Mass.

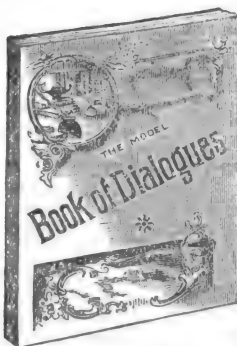
Mesmerism & Clairvoyance.

THIS book is a complete exposition of the wonderful and mysterious sciences of Mesmerism, Hypnotism, Clairvoyance and Mind Reading. It was written by one of the most famous clairvoyants and mesmerists of the age, and explains the secrets of these peculiar sciences so clearly and forcibly that those things which to most people have appeared strange, unreal, mysterious and supernatural are made as plain as the light of day. By the aid of this book you may become a mesmerist, exercising this marvellous power of control over your friends and acquaintances; you may become a hypnotist, healing diseases by the aid of this miraculous gift; you may become a clairvoyant, for retelling



events of the past and future, revealing hidden mysteries, etc.; you may become a mind-reader, able to read and disclose the thoughts of others. You will be surprised at the ease with which these wonderful gifts are acquired by the aid of the simple and lucid instructions contained in this book. It is a new book, just published, is no humbug, being written by an adept in the arts of which it treats, and is by far the best and most practical work upon these subjects ever published. It is a book of 64 large double-column pages, handsomely illustrated, and bound in attractive paper covers, and will be sent by mail post paid upon receipt of only Ten Cents.

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THE 20th CENTURY ASTROLOGER:— 9 Columbus Ave. New York City. Single copies 10 cts. \$1.00 per year. Published by The Astrologer Publishing Co. Monthly.

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PURDY'S MONTHLY:— Metaphysical monthly. 25 cts. a year, 5 cts. per copy. Purdy Pub. Co., McVicker's Building, Chicago. Ill.

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As the tree is bent, so it will incline. As the mind is directed in early life so it is quite apt to continue, unless it becomes accidentally attracted in some other direction.

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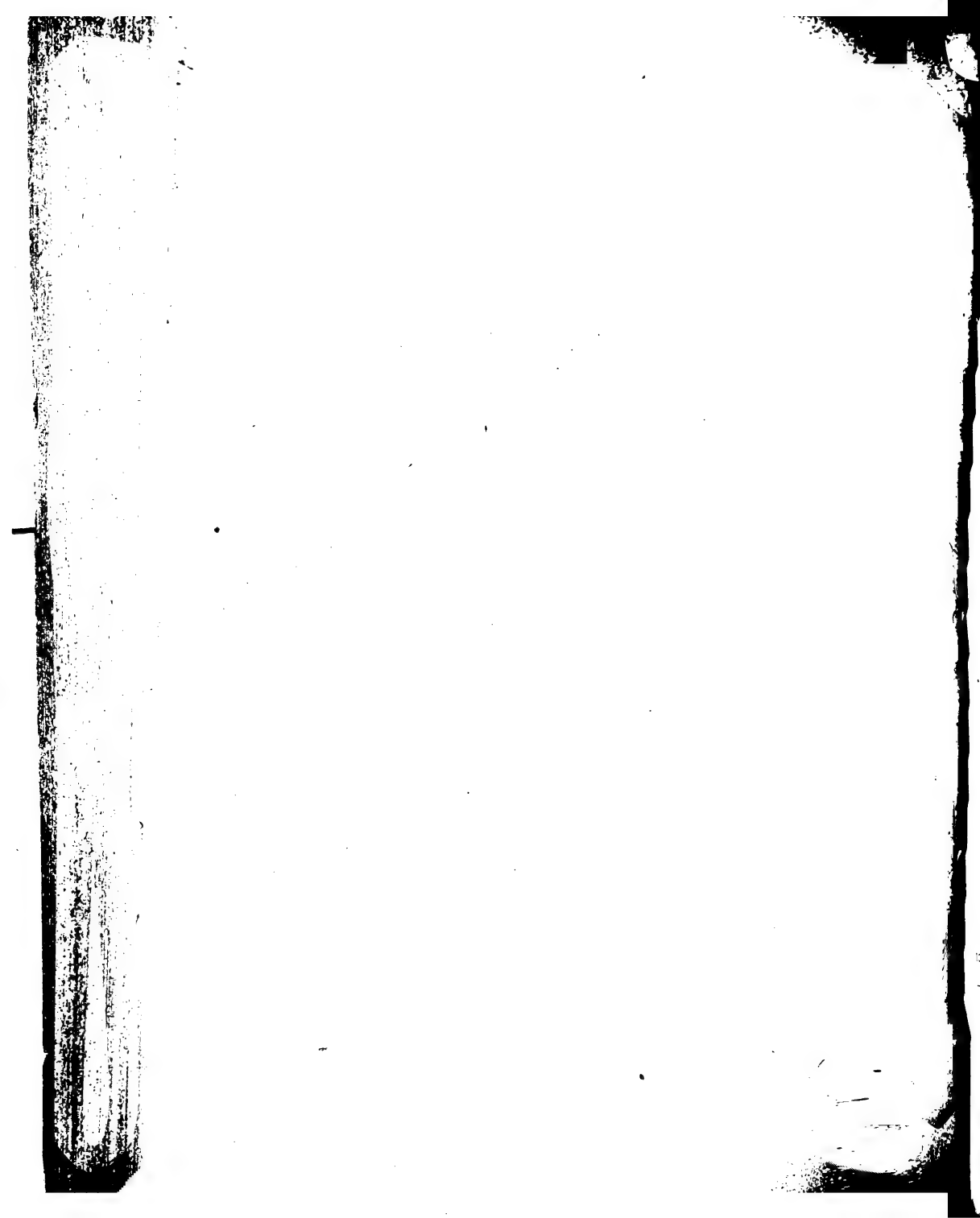
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THE RADIX.



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Contents.

Nature's Sabbath.....	Page	113
We Make Our Own.....	"	116
The Sacred Light.....	"	118
Freedom.....	"	122
Natural Influences.....	"	125
Our Enemies.....	"	128
Astrology.....	"	129
The Greatest Sinners.....	"	132
The House of Sol.....	"	135
Century Table.....	"	137
Editorial Notes.....	"	138
Exchanges.....	"	139
The Errors of Life.....	"	140

10 cts, per copy.

\$ 100 for 12 consecutive numbers.

THE RADIX.

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NO. 5, 1897.

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Nature's Sabbath.

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The true law of the Sabbath alluded to in the Decalogue is not generally understood, and can only be shown and proven by Astrology.

Very few people in the present age, "Remember the Sabbath day to keep it holy." for "the Seventh day is the Sabbath (or day of rest) of the Lord, Thy God, (not the Lord-God of some one else, but the Lord-God of thine own individual self.)

Churches and States in all parts of the world have their own Sabbaths, which are the days of rest for their organizations.

This Sabbath of the Churches and States is generally Saturday, and on Saturday nearly all Church and State matters are permitted to rest.

Sunday is not the Sabbath of the Churches, for Sunday is the day when the Churches are the most active and when they do their greatest work.

The States, in many instances, out of regard for Church organizations, suspend all public operations on Sunday, not because it is the Sabbath, but because it is the Lord's day, for the Lords of the Churches to reap their best results from the most active work which they may

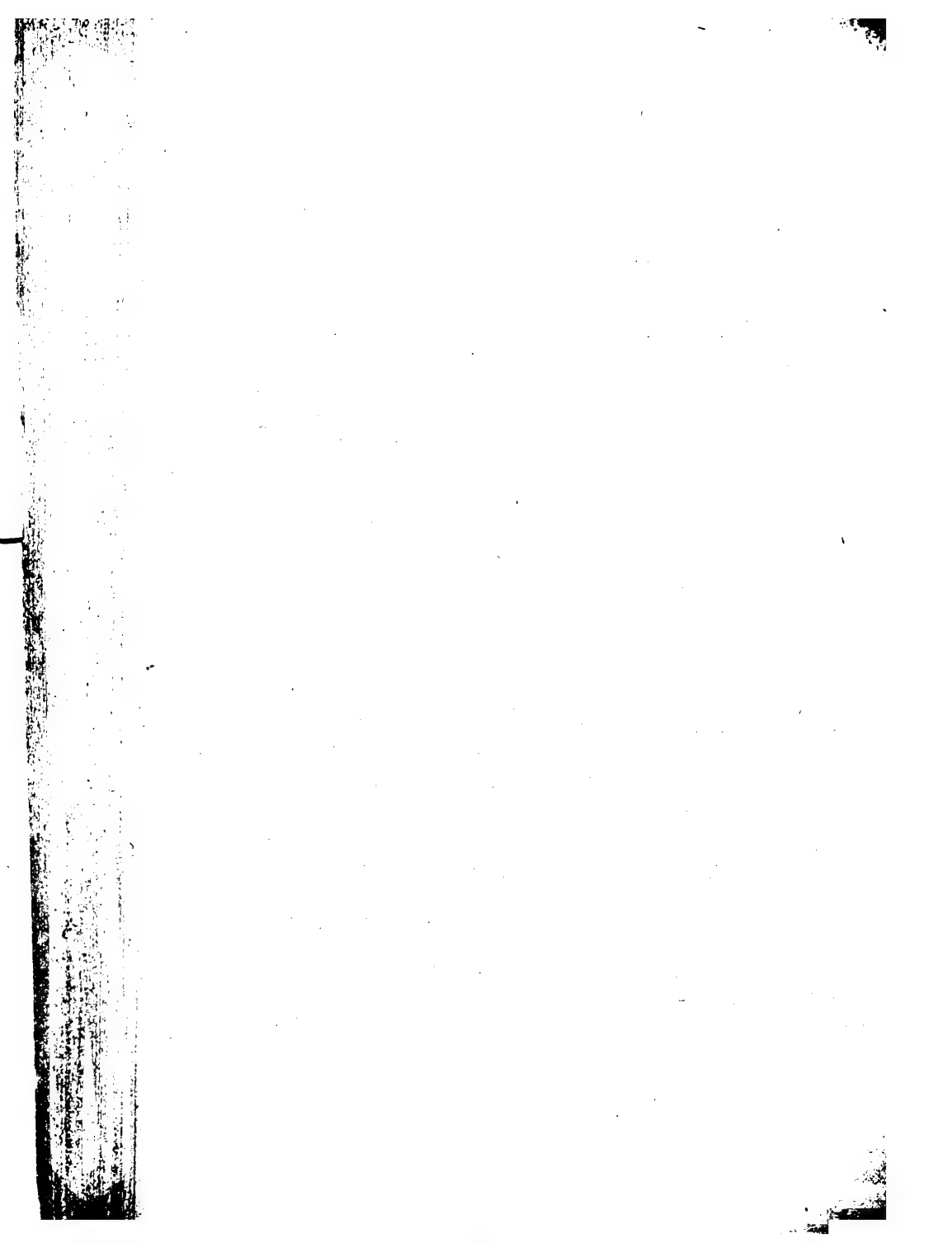
be able to perform. Sunday is the first day of the week, and the Lord's day for work and not the Lord's Sabbath, which is the Seventh day.

In speaking of the Lord, the Man Jesus is not meant. The Christ principle, which was in Jesus (and it is this principle which the Churches claim to be guided by,) is what is meant by the Lord, hence, Saturday is the day when this principle rests, (generally,) in both Church and State, and Sunday is when it exercises its greatest strength in work in the Churches, and the States (or public affairs) resting nearly two days, take up their line of labor again on Monday the second day of the week.

Sunday the first day of the week, according to ancient lore, and the edict of Constantine, is the Day of the Sun, the Chief ruler of the Planetary heavens, and the Strengthener and Vivifier and Protector of all dignitaries whether in Church or State, and the Dignitaries of the Churches, having Sunday set apart for them as their best day for energetic labor, are, in reality, made superiors in power to the Dignitaries of State, by virtue of a Natural law which the Dignitaries of Secular affairs fail to understand.

By the edict of Constantine, the Natural Power which belongs to all Dignitaries in the world—whether at head of Church, State or Fire Company,—was passed over, or surrendered to the Dignitaries of Church organizations and they have managed to maintain it ever since.

Therefore, the Church, by a Natural Power, which few people have any knowledge of, stand head and shoulders above the State, and therefore the Church, by its mystic influence, holds a power over the State



and over the people whether the State or the people realize that fact or not. It was the edict of Constantine, making the Lord's day instead of the Sabbath, the day of rest for State and people, that gave the Church that power which they have ever since very zealously guarded and kept.

By this will be seen, that the Sabbath of the people is never kept by the people, not even by the individual members of the Churches, but, the Sabbath of the Churches and of the State, (the latter largely so) as organizations, is kept, by no labor being done by them on Saturday. While Sunday is taken from the people and given exclusively to the Church, in which to do their hardest work.

Each individual has his own Sabbath, which is the Seventh from the day of his birth, and this is never kept except by those who were born on Monday, in which case their Sabbath falls on Sunday.

PRICKLY HEAT.— Prickly heat is a very common and troublesome disease. The most effectual treatment for it that we know of is a powder composed of one part of oxide of zinc, three parts of oxide of magnesia, and sixteen parts of sublimate of sulphur.

Place the powder on a plate and press a damp sponge on it. Rub the body with the sponge, to which the particles of powder have adhered, and continue the application for fifteen minutes, then wash the parts clean of the adhering particles. Repeat twice or three times every twenty-four hours.

We Make Our Own.

There is no such a thing as a ruff-scuff, or a bad man, or bad anything else in this world except in our own mind.

When we call someone else bad, it is an evil in ourself subjectively which appropriates someone else as the form of the evil to give your subjective thought an objective form.

Those who choose to do so can see evil in anything, and of all things else they themselves are the most evil.

Some people can see good in some things and evil in other things; that is because they, themselves, are part good and part evil; that which they term evil is only the object of their own subject, and the subject is within themselves.

With our eyes we merely see the world about us, reflecting as in a mirror, the happy or the evil thoughts that are within ourselves.

Let every one in the world, see, as God is said to have seen at the close of the 1st chapter of Genesis, that all is "Good," and how quickly the whole world would be in Paradise.

Why does not the world do this. It is because the Church exerts a controlling influence over the present world, and the Church would not like to have every body else as good as their people are, for, if they were, there would be no further use of the Church.

We would be in Paradise, but, Holy mother! a Paradise without a

Church in Paradise, to take care of the "miserable unhappy creatures" therein would be on par with a Paradise without its serpent.

Don't you remember, that the old serpent went to Adam and Eve and told them how unhappy they were in Paradise compared with the happiness they might enjoy if they followed his advice, and they did follow it and have been miserable ever since.

Knock a boy about and abuse him and tell him what a naughty wicked boy he is, and, that he will end his life on the gallows, etc., and the chances are —ten to one— that he will do so and be glad of the opportunity to end it somewhere and so get out of sight and sound of the cant and hypocrisy of modern Christianity.

Treat a boy decently; let him learn in his own good way, that he has an individuality and must use it for himself. Praise him for his personal qualities and let him draw his own conclusions between right and wrong, for what is wrong to one mind is right to another, according to the true law of God.

Do this, and you will find that your boy will grow to manhood in the purest manner that he is capable of.

If you see any faults in your boy remember that those faults are but your own and he is not responsible for them. Call him a "good boy" always, and you may depend that he will ever be a good boy to you, no matter how he may be to others, for, he will be to others according to the manner in which he is used by others.

The Sacred Light.

There are two methods by which scientific facts are obtained, or rather decided upon; one by noting effects coincident with probable causes; the other in tracing certain causes to their probable effects. Neither may be absolutely correct yet the coincidences continuously repeated admit them to stand as scientific facts until disproved by other findings.

The Ptolemaic and Copernican systems of Astronomy were at logger-heads until the Copernican system established, by positiveness, that the Earth goes around the Sun, thus over-throwing the Ptolemaic idea that the Sun goes around the Earth.

To reassert the Ptolemaic idea to day would be scoffed at no less than was the Copernican idea a few hundred years ago, thus proving that a few positive minds control popular thought and, "when among the Romans," laughter or derision may be avoided by doing as the Romans do, no matter how foolish it may be.

How many of all the people who assert the Ptolemaic system erroneous, can say so from actual knowledge of their own. Suppose the Ptolemaic and Copernican schools were both right. Suppose Sun and Earth go around each other like chesnuts on the opposite end of a string when thrown into the air, or, that neither go around the other only apparently from our range of vision.

We are told that the Moon at its full is illuminated by the reflected light of the Sun, although, she is eclipsed by a body much larger than herself standing between herself and the light of day.

Science has theories with which to account for these matters, These theories, though universally accepted, are not proven.

The builders of the pyramids and of the Sphinx, had theories as well, and they stamped them on stone as imperishable values.

The ancients held views so strange that modern science has failed to solve them, yet, without knowing why, many of their "apparent absurdities" are daily being found absolutely correct.

This causes the mind to enquire "whence such effects." It should be remembered that such enquiry brought the planet Neptune into the scientific world.

There are many views on such subjects which might be advanced were it not that intuitional thought is readily crushed by accepted theoretical views.

If the Sun is a comparatively fixed body in the East, around which the earth can not go in that direction, might one not ask, "What is back of the Sun."

If the Moon moves slower when between the Earth and Sun, than when farthest from the Sun, might it not be asked why so.

If atoms invariably fly to the center, might not some foreign force outside compel the adhesion rather than a magnetic force from the center.

Might not solidity occur by compression, forcing earthy substances inward and gaseous matter outward, as with snow and water when making a snowball.

May not our eyes be so blinded by the sunlight that we are unable to distinguish another light in the universe, which, in the economy of

Nature lights up the Moon under the shadow of the earth, irrespective of the Sun.

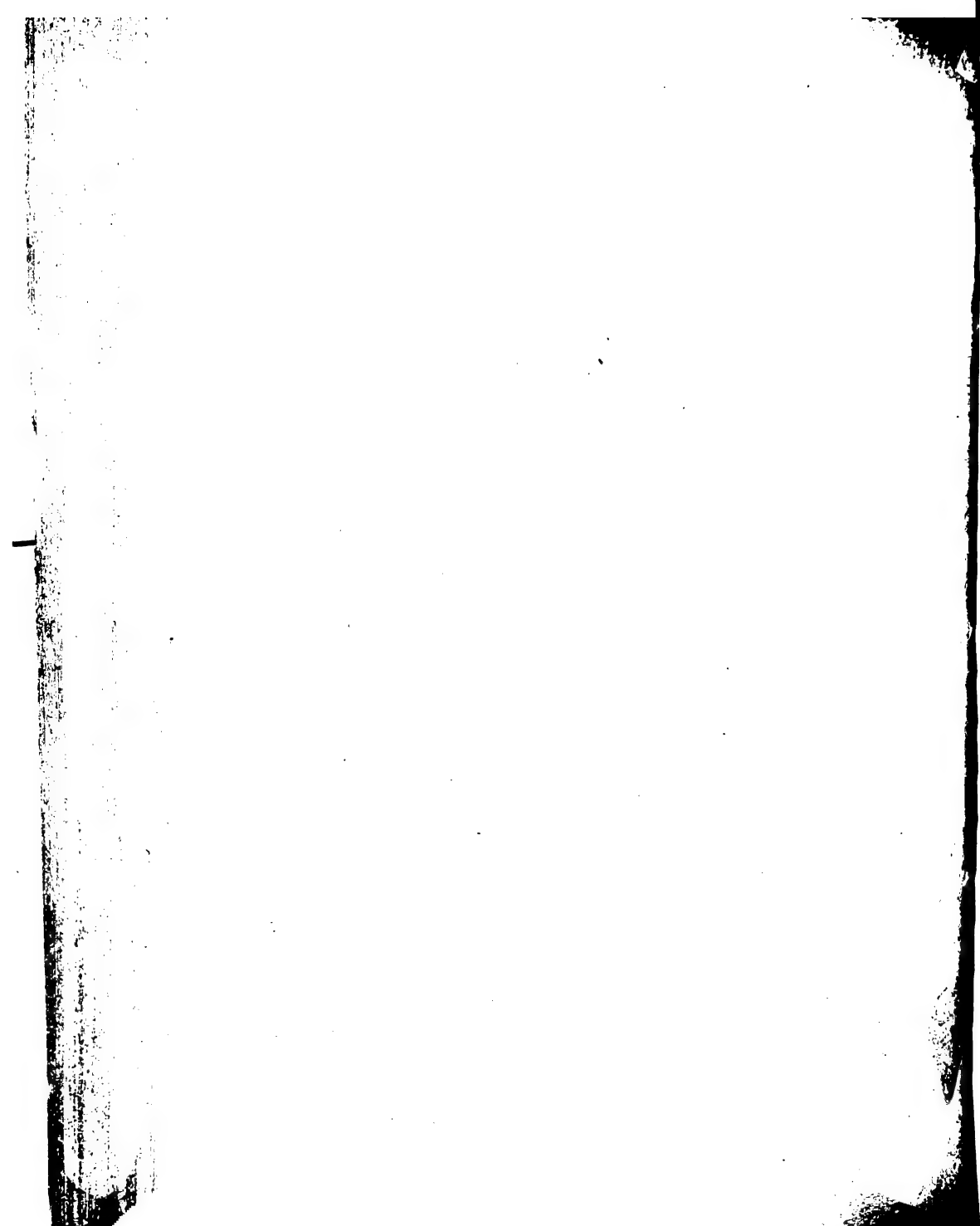
Might we not call this "The Sacred Light" whose rays are some times revealed to us in the Aurora Borealis.

May not the North Pole of our earth, towards which the mind of man is ever magnetically directed be exactly under the central beams of that light.

May not this Sacred Light, be the light, which, in spite of all earthy barriers gives light to the internal senses of man, and permits him to see objects in the darkness of a cavern, or deepest dungeon, when his eyes have forgotten the blinded effect of the noon day Sun; or, may this not be the light which enables the blind to see objects in their own way, or the clairvoyant to see with the internal sight, objects that are obscured by the blazing Sun.

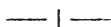
Every person with ordinary endowments may readily perceive, as the ancients declared, that man, to greater or lesser extent, exists in four distinct worlds, viz:— A Divine World, or world of fore-thought; an Intellectual World, or world of discernment; a Physical World, or world of energy, and an ever present World of the Hour, which may be one or all combined, of the other three.

The ancients affirmed that the light of the Sun, ruled the Energetic world of the day, that Earth, herself, ruled the world of Horus—the hour—that Mercury ruled the Intellectual world, and, Mercury, with the Moon, ruled the land of Dreams, inner consciousness, or fore-thought, and Venus, (the goddess of love, equilibrium and liberty of conscience,) bound them all together, by her evening and morning prayers.



"Chimerical ideas" say some, whose ideas are blinded by the tinselled rays of the golden Sun, hence, the ancients must take a back seat in spite of their seven wonders of the world, while these Sun-dimmed worldlings combat each other in their struggle for gold, and denounce their ancient masters as "Moon-struck."

Yet the very science by which ducats are counted, will prove by the cadency of 1-2-3, that the ancients were adepts in natural laws, even though modern savants are ahead of them in mechanism and commerce, and yet, they are dependent upon the ancients for the basic laws of both commerce and mechanics.



—In the bright lexicon of youth there is no such word as "fail."—
Richelieu.

—No man or woman in this world can ever be crushed except by self consent, or admission of the fact; nor can one be exalted except in his own mind.

—Belief in any thing is equivalent to ignorance of it. Knowledge is far ahead of belief.

● —Belief comes from faith in hearing evidence, or second-handed evidence. To be a "believer" is like being the wearer of second-handed clothes,

—Knowledge comes from actual experiences, actual consciousness, and it may often be very different from popular belief.

—It is a very weak admission to say:—"I believe in God," but it makes a man feel the life-blood as it courses through his veins, to say from his heart, "I know God," and am ready to prove my knowledge to any one who will listen. Most people do not want to listen. They are better contented to say:—"I believe, because 'So and So' says so."

Freedom.

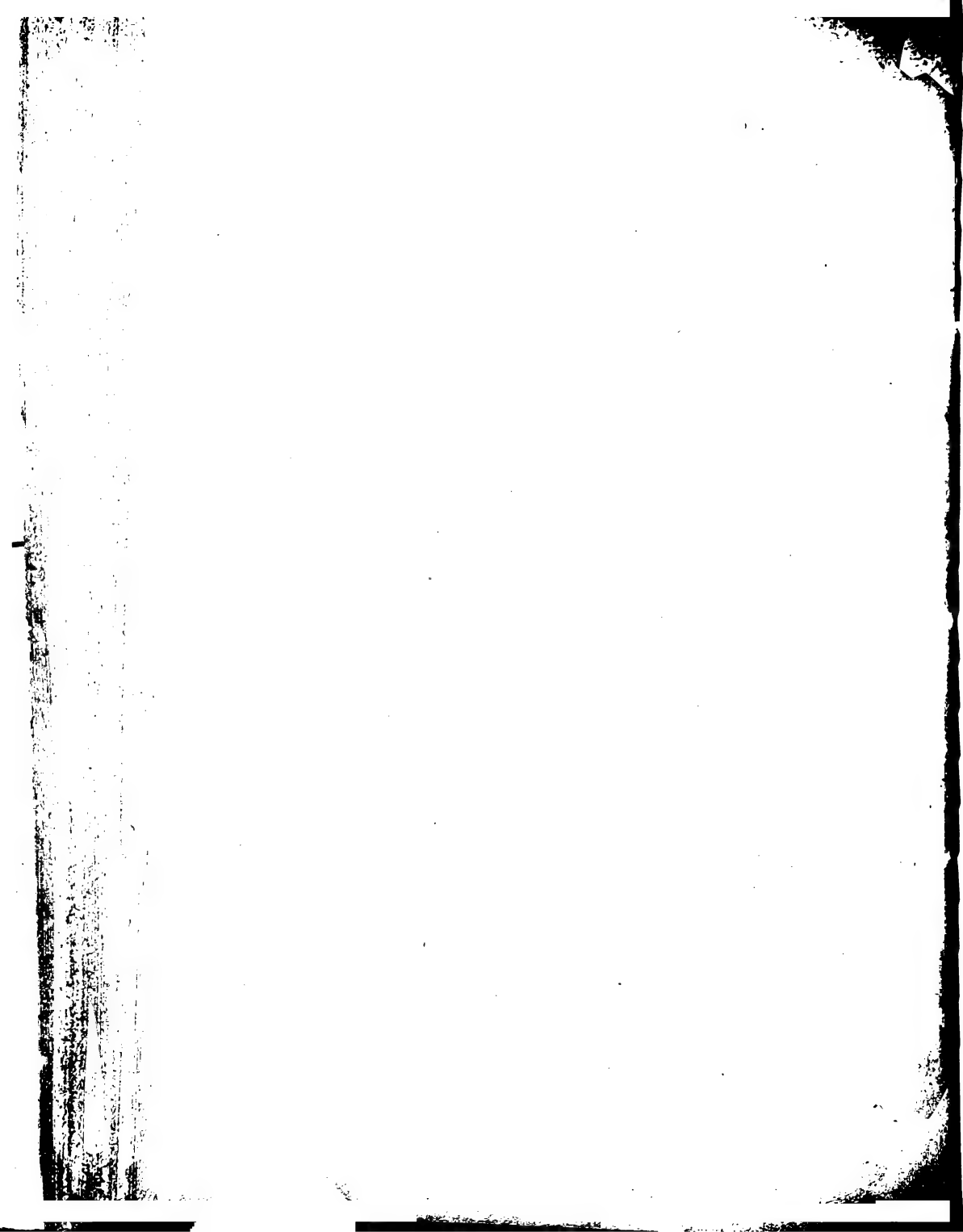
What a glorious life all in this world might lead, if each individual was allowed to express his thoughts, anywhere and everywhere, provided he did not defame the character of others nor physically injure himself or others.

Organized powers, most largely controlled by ignorant people, have almost crushed out the individual freedom of the world, and even God finds it a difficult matter to express himself to the minds of men, except in strict accordance with certain laws that were made by men long ago dead, but ignorantly adhered to by followers who are forced to think, and talk, and act, by the rules of organized power.

Organized power is beneficial in certain operations; it is the only method by which to act, but, when it goes beyond its strictly mutual and equalized efforts, and descends into private domains, and, by its insinuations, destroys the individual freedom to think, speak and act, then it is a curse instead of a blessing to humanity.

"Judge not lest ye also be judged," belongs to the individual life, but opinions, forced upon the world by organizations, have made the above injunction, one of the least things to be considered, for there is hardly an individual in the civilized world to day, who is not passing judgment in more ways than one upon his associates or acquaintances, and, this judgment is generally exercised in the presence of others with the judged one absent.

This kind of freedom is about the only kind that we have today, and this kind ought to be stopped, and principles, not people, commented upon.



The majority of people are slaves to the society with which they happen to affiliate; each a slave to the other, under hypocritical fads termed "custom."

It is nothing but pure ignorance that keeps them so. If members of society, on individual matters, express views contrary to the fads in vogue, then anger, prejudice or ostracism is the ignorant outcome.

The more ignorant in principle a person is, the more he will endeavor to conform to the prevailing fad, and, in reality, he might as well be an automaton as to be gifted with a mind, for his mind is not his own.

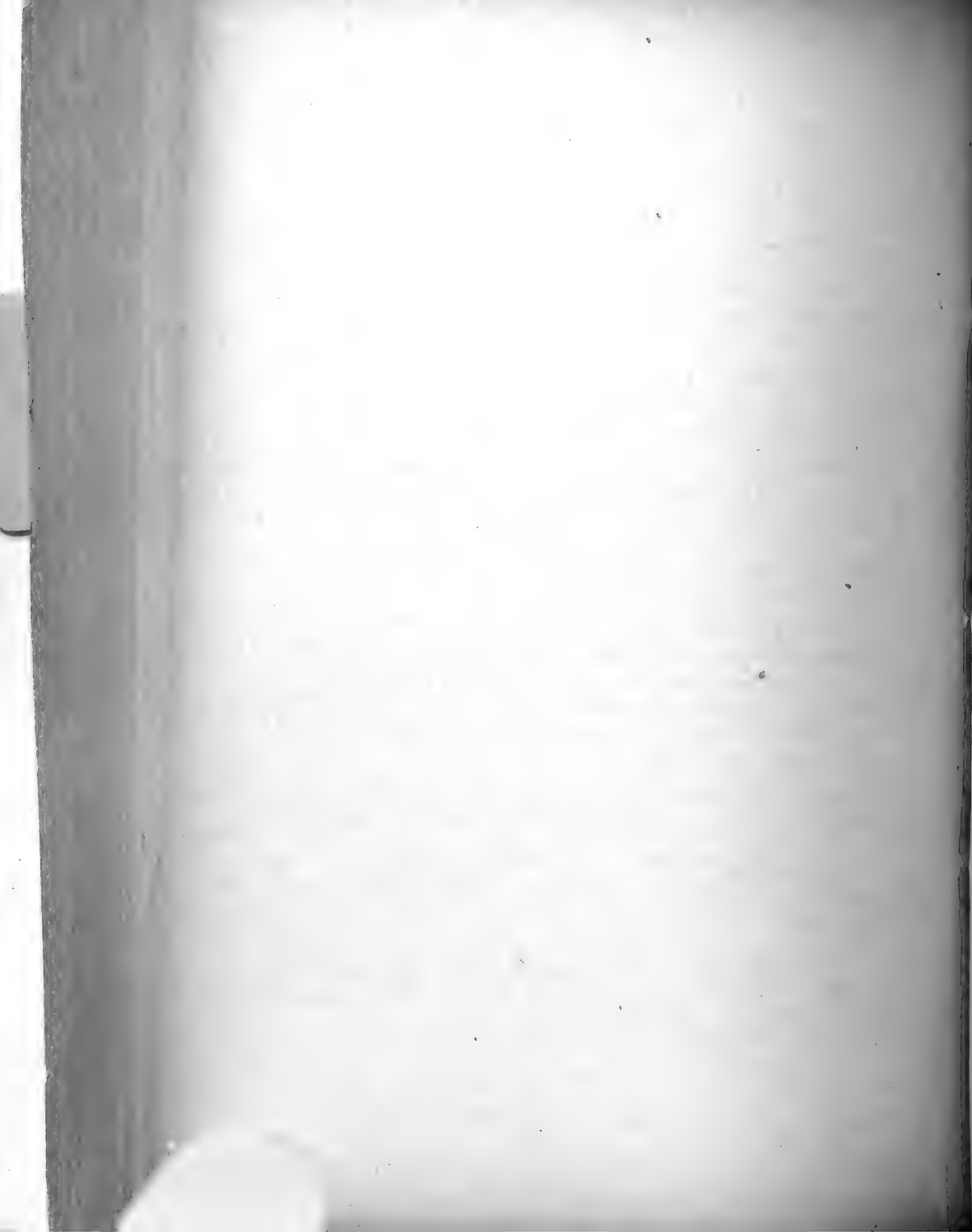
Fifty years ago church customs were run by line and plummet, but the outer world were quite independent.

At the present day the churches have lost their preciseness, while the outside world is now without its native independence. In reality the outer world has copied from the old church methods, and the churches have naturally swung around upon the other side of the wheel for the churches would be of but small account if they were not in opposition to the outer world.

In military circles fifty years ago, there was a large amount of individualism. Now, the individualism is swallowed up by the organization.

You may watch, if you please, a procession of soldiers, all day long and you have virtually seen a sample of the whole, when a regiment or two have passed.

Fifty years ago, almost every company in every regiment were arrayed in uniform according to their own peculiar idea of beauty, and all day long you might have witnessed in the column of soldiery something new, pleasing, enterprising, enthusiastic and edifying.

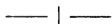


Uniformity is excellent in time of war, together with equanimity and automatic operations, but, individualism should be applauded in times of peace.

At the present day our clothes, our fashions, our thoughts and our actions are machine-made or automatic.

The mind of man, except in commercial drudgery, is fast falling into slumber and inefficiency, among the masses, and, all the classics in the world, to minds of such inaction, relative to principles, can never make them, more than ignorant, and in no way free.

Of course, a large body of people like to have this so, provided, they themselves are at the top where they may lead the ideas, but, ideas come from God. God is as able to express an idea through the brains of a fool as through the brains of any one else, and, in spite of the "custom," he, often does, and wise men gain knowledge therefrom.



—The weaknesses in people of the present age consist in their difficulty to overcome popular notions and to keep out of the well worn ruts. These ruts are so deeply rooted in the minds of people in general that it is difficult to prevent falling into them, and, then, more difficult to get out again.

—The best way to "Do unto others as ye would that others should do to you," is to take care of Self to the best of our ability without doing injury to anyone else.

—When people live for others they are seldom able to do anything for themselves, else, in doing for Self they are led to be hypocritical or deceitful to others. When we take care of ourselves properly then we become able to do for others if so disposed.

Natural Influences.

Everything in nature, so far as we know, has some power, force and influence upon other things.

Each thing, of course, has its own peculiar influence, and, each other thing, to a greater or lesser extent, has its own peculiar power to receive or repel the Influence.

These influences, receptions and repulsions, constitute the basis of life, growth, death and decay.

The sun, moon and planets, among other things, influence the earth. The earth receives or repels these influences, and, in turn, influences the sun moon and planets.

Man being a creature of earth, must be affected by everything that effects the planet upon which he lives, but, each man, being constituted under different influences is not affected alike by the same influence.

Yet, each man similarly constituted is alike affected by the same influences, as, for instance, fleshy people, in general, are more easily affected by heat than lean people; black hair people are more tenacious and red hair people more easily angered in general than light hair people.

When there is an exception you may find a cause modifying the general rule.

These statements may be readily admitted by the popular mind without scientific evidence.

There are seven planets, and their several forces make seven planetary

forces. Each force is, in a measure, a creative force, and, as every planet has some influence upon each individual then they constitute seven creative forces in each individual.

These forces not being alike proportioned in each individual is what makes individual lives differ. That one, or more, of the seven forces which preponderates in an individual, establishes his leading tendencies.

Saturn is cold, hence, the preponderance of Saturn in the constitution of an individual makes him cold, taciturn, reserved.

Jupiter's warmth renders the individual cheerful, hopeful and self satisfied.

Mars is hot and his preponderance makes one fiery, aggressive. The Sun's electrical force makes his subjects, self-reliant, dignified, and commanding.

Venus with her sympathetic force renders her subjects idealistically happy. Mercury, sensitive to the extreme, affects the mental attributes of his subjects, and causes restless, inventive but unstable qualities.

The Moon, (in my opinion) is, as the satellite of the earth, but an objective representative of the earth, used in Astrology only as a marker for the earth's relative position among the planets; being so much like the earth, in a comparatively barren condition, she has but a small influence of her own.

When in certain aspects with the planets she denotes an aspect of the earth with such planet, and, although called a "moon influence," is in reality, but an influence of the earth itself combined with that of the planet.

Be that as it may, it is known as the influence of the moon, and

being termed negative, her subjects are negative, unless in aspect with some planet, in which case the negativeness partake, of the nature of the planet.

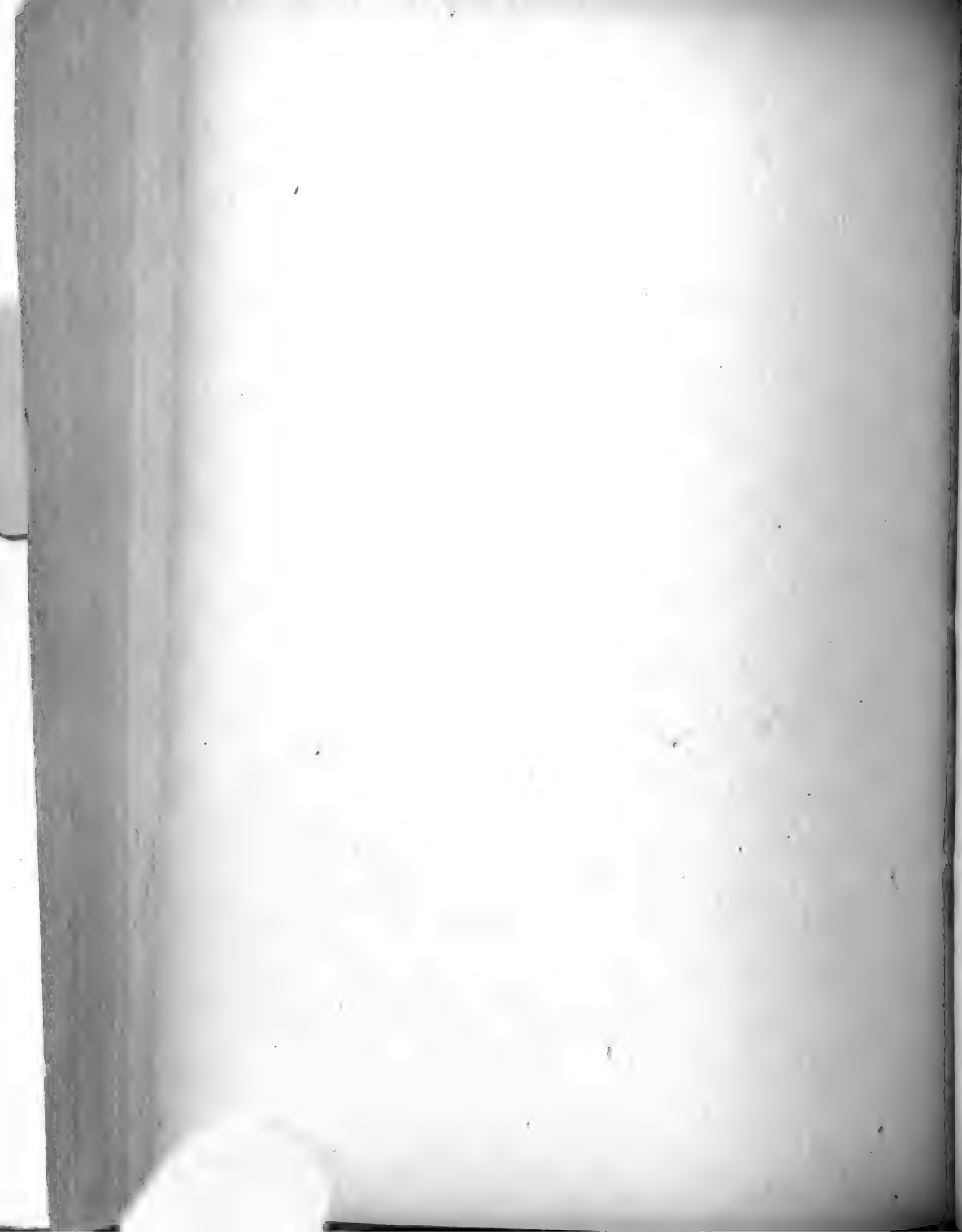
These conditions as given, are when the preponderance of these forces are unadulterated or unaffected by some modifying influence of one of the other forces.

Such occurrences are rare, hence the majority of people are made up of mixed qualities, and, the determination of the mixed quality and the weighing of the mixed evidence, is where the judgment of the Astrologer is taxed to its utmost.

Herein is where many astrologers fail, and, also, in certain cases, all astrologers fail, but, the failure is only on par with similar failures in all other endeavors of man, for, no man has yet arrived at infallibility.

Uranus, is probably the "unknown god" of the ancients. He is but imperfectly known today. So far as known of him, he imparts to his subjects, mystical, occult tendencies, and makes them peculiar and eccentric, by being in advance of their age in certain lines of understanding. They are doubtless the pioneers of the New Era, and are usually termed "Cranks," by the ignorant.

Neptune, hardly worthy of consideration at present, may, as he draws nearer to earth, develop an influence even more advanced than that of Uranus, and, again, in his wake, some still more remote planet may present an appearance, to swell the number now known to man.



Our Enemies.

Every one should bear this fact in mind. We cannot make enemies by any act of our own. Our enemies are made by the laws of God, and naturally they are our enemies, or antipithies, no matter how we may act, say or think.

By these acts or sayings of ours we may cause our enemies to reveal themselves to us. In other words, we may, by certain operations, draw them out from their concealment, and, so prevent their "stabbing us in the back." or "cutting our throat with a feather.

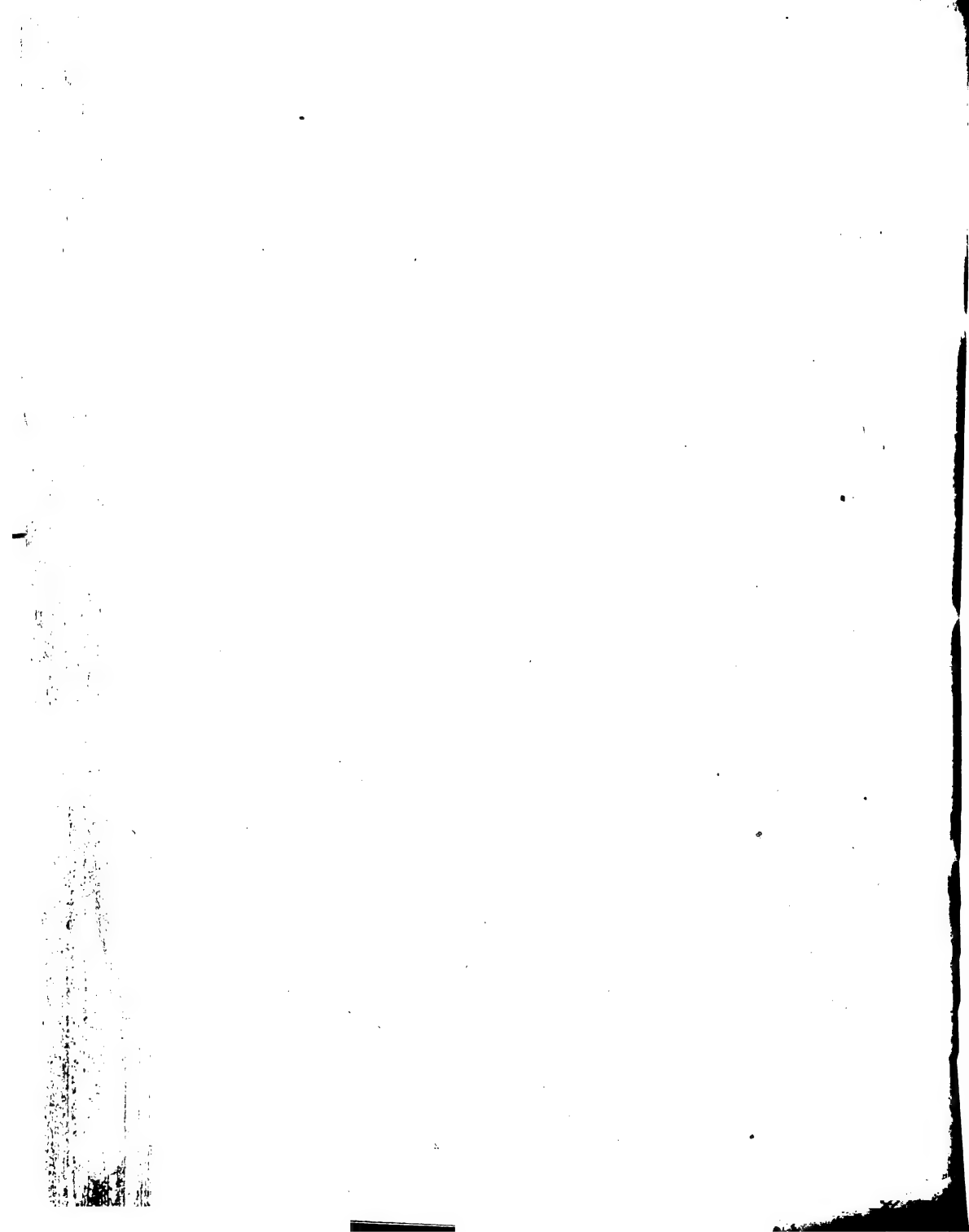
It is far better for us to know our enemy, then to entertain him in the guise of a friend. The wise man always draws his enemy out, so that he knows him and can guard against him. Foolish people are always in fear lest they "make enemies."

When you have enemies, you may, if you will, stamp and fume and fret at them, just to make them bark, the same as you would at some little snarling snapping dog when you shake your cane at it.

Nature makes enemies for us all, in order that we may have our trials on earth.

Never allow their operations to effect you inwardly. Always laugh at your enemies in your sleeve and enjoy their antics as you would the acts of a villain in a melo-drama.

Remember that they are only acting their part in the experiences of your life, for your better knowledge of human nature. No one can injure a person but the person himself. "I Am and Will" is King over All things.



Astrology.

Wide awake people are everywhere becoming interested in the subject of Astrology, so much so in fact that works on this subject in many of the greatest libraries are constantly in demand, whereas in years past they have been uncalled for.

It is to be hoped that those interested in the subject are not influenced solely for business purposes, for such influence will surely lead to charlantry, as heretofore.

It is almost impossible for anyone to become sufficiently acquainted with astrology for honest business purposes short of a five to eight years study.

Astrology is not, as many declare, an easy subject to learn, while a superficial understanding of it leads to nothing but charlantry and disgust. To understand astrology properly, the popular ideas of the world concerning God, Christ, religion and morals, must be eradicated from the mind, before a clear conception of these Divine subjects can be appreciated, or the laws of God and of the bible understood.

A person who will learn Astrology as it is, and not as the worldly mind desires it to be, becomes of himself a veritable god, but, without a true understanding of it, his worldly tampering with it makes him instead a veritable devil, and a snare in the path of his fellow-man.

As Jesus said:— "When the blind lead the blind they both fall into the ditch."

The ancients in the same line said:— "Drink deeply of the Uranian cup or do not drink at all,"

It is the philosophy, and not the science, of astrology that should be learned by the people. Only scientific people can learn science, and science and mysticism must be blended with a fair amount of scholarship to be able to master the science of astrology.

Any person with ordinary intelligence can easily learn to cast a horoscope, but, not one person in ten thousand can judge a horoscope after it is cast.

Thumb-rules laid down in books are misleading, and even the teachings by an adept can hardly give one more than a machine-like method.

One must be gifted with an intuitive insight into the principles which fundamentally govern the science, or the student can never judge the many different combinations that constantly arise in reading horoscopes.

No two persons are alike, and to make a book applicable to the various differentiations, would make a work as large as an unabridged dictionary, if not as large as some of the encyclopædies.

This is why men, learned in other sciences fail, because they do not learn of these modifications but depend upon ancient thumb-rules.

Richard K. Proctor was one of these, but, before his death, he retracted what he had written, as an authoritative scientist against the science of astrology.

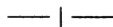
Charlatans are every where abroad in the land, and many who pretend to understand astrology have but the merest smattering of it.

Then, again, the people, who endeavor to test it, look upon it as something that is easily performed, and base their ideas upon cheap readings, which in a general way may be quite correct, but, yet, subject often, to certain modifications which would require much work and time for any astrologer to work out.

Bear this in mind that Daniel, Shadrach, Meshach and Abednego—four of the ablest biblical astrologers, wrestled all night with the “Lord” of Nebuchadnezzar’s horoscope, in order to interpret his dream, while in a simpler matter, and an ordinary practical manner, Jesus merely drew a horoscope on the sand with his finger, to warrant him in saying what he did to the seditious crowd that drove the woman to him for protection.

To perform judgments by these simple methods one must be well versed in the higher laws of the science, or his judgment will surely fail.

It is no simple matter to understand the science of astrology, for its philosophy must first be fully understood.



A PERSONAL DEVIL:—The Rev. Dr. Lorimer, of Boston, speaking of a personal devil, in *The Boston Globe*, Sept. 12, says. “Have we not all of us been aware, at critical periods of our careers, of the existence of forces which seemed to be pulling and hauling us in directions in which we were disinclined to move.

How this malignant spirit operates and the extent of his influence in the universe are not easy to state.”

This candid declaration of this eminent divine, shows conclusively that he is aware of the fact that humanity is in some way governed by unseen forces that are not of our own choosing.

Would it not be well for the Dr. to look a little into the science of Astrology, the mother of all religions, and obtain a knowledge of the wonderful forces in a manner that would make explanation somewhat easy.

The Greatest Sinners.

The greatest sinners in this world are those who think themselves better than other people.

The greatest of sins committed in this world are caused by certain people classing themselves together and proclaiming themselves to be the favored children of God, and all others to be the lost sheep.

The world in general is hypnotized by these classes, and fears to speak of their errors and their weaknesses, hence they continue in them and their errors become morals of the world and these morals are the very causes of sin by those whom their morals unjustly condemn.

God,—be he whatsoever he may be— is responsible for the existence of every creature on this earth, whether it be the most respected human being, or the vermin on a tramp's back.

Fastidious people commit the greatest of sins by ignoring this fact, and sugar-coating the truth with so much hypocrisy that the truth is lost sight of and God robbed of half his glories.

It is just as much to the glory of God, to create vermin, as it is to create a human being, and the vermin is no more responsible for existing than we are.

Both they and we came into existence by virtue of God's law of Cause and Effect, and both ourselves and vermin have a God-given mission to perform, and it is more than likely that the latter fulfil their mission better than the former.

Ignorance is quite apt to denounce the vermin and annihilate them

without removing the cause which, by God's law, brought them into existence, and, so too, with our fellow-beings in the lower walks of life. They are produced by causes in the higher walks, which the majority of people are afraid to allude to.

People in the higher walks, in the churches, in the legislative halls and elsewhere, are filthy in their mental operations, villainous-minded, void of compassion, and, lacking consideration of the laws of God out side of their own self-glorified ways, and this it is that creates human beings who are but the vermin of society.

Destroy the cause and there would be no effect. Sin in the lower walks of life is nothing but the effect of corruption in the higher walks. When the higher walks of life are purified then the lower walks will become pure from actual necessity.

More than nine tenths of all the writings and preaching and lecturing upon truth, is but a grand exodus of well chosen words expressive of everything but the actual truth which is invariably omitted through fear of offending the culprits who, by reason of their mental filth in the more influential walks, create human weaknesses in the lower walks only to be abused by their own creators.

If we wish to purify the stream of humanity, the purification must attack the head. Witchcraft in Salem, Mass., might have continued to the present day, if those in the higher walks had not been accused.

The love of money is said to be the root of all evil. Let people learn the Divine truths as contained in astrology, and they will not only loose the love of money, but will find something far more precious than worldly wealth, furthermore, their eyes will be opened so that they may see

self-glorified human beings strutting about as if they owned the earth when in reality they are so ignorant as not to be able even to recognize themselves. "Know thyself" is a lesson unknown to them.



—When a person wants a thing that is the time to have it, because a planetary influence is encouraging the want and it is worth ten times as much to a person then than at any other time.

When a person does not want a thing then it is not cheap at any price. Gold is of no value on a barren island. Gold is only good where one is able to exchange it for something else wanted.

Gold of itself is about like "chips" in a faro game; it denotes what you can get for it, to satisfy the desires of your mind or body.

If you want nothing, being already satisfied, then gold is of no value to you. Hence, "contentment is better than wealth." We cannot will ourselves to have gold, in an instant, but we may instantaneously will ourselves to be contented.

—In speaking of evolution and progression, or of progressive ideas, never forget the fact that every progression is in a circle, if long enough continued, and, the end of the circle is at the point of it's beginning, varying but slightly in latitude after the manner of a spiral spring.

"Nothing is new under the sun." Cause and Effect are the same the world over, they are an unchanging and never deviating law of the universe. The same cause produces the same effect in the operation of all the creations of God.

An injustice always produces its own punishment, while justice ever metes out its own reward, in the never ending chain of eternity. We cannot cheat Nature.

“The House of Sol.”

Astrology and Palmistry, are subjects that are everywhere throughout the civilized world, attracting, at the present time, a large amount of attention, more particularly among the higher classes, whose time is less limited for investigation. People in the ordinary or working spheres of life do not have such opportunities for investigation, for, in their struggles to contend with commercial interests for means of subsistence their minds are necessarily otherwise directed.

The lower classes can readily perceive that they are pushed on with their hands to the plough, by a force which they know is not their own, because if it were they would surely be unwise to continue in it, if by that same own force they could rise above their present position, yet, in a certain way it is their own force that keeps them down, by reason of their own ignorance of the higher laws which would elevate them.

The ordinary people of the world, in their business methods and persistent ways, are much like a crowd of beggars, who, having seen one of their number take a piece of silver from a gutter, scramble and scrape and dig, in every sort of a way in the same gutter, to see if they cannot find more coin, and they would no doubt excuse their act on the plea of necessity, when, by operating on a higher law, they might get greater benefit in other directions.

Astrologic societies and Chirological (palmistry) societies are quite strong and well sustained in London and other parts of the old world, and they have their literature and their lectures and their scientific demonstrations conducted by such able minds, that they are fast overcoming



the prejudices that have so long rendered abuse to these noble evidences of Nature's workings and God's power.

In Salem, Mass., a society, or order, has been formed during the past year, based on the laws and principles of Astrology.

It is known as the “House of Sol.” and is composed of three degrees viz. The degree of Wisdom. The degree of Understanding, and the degree of Power.

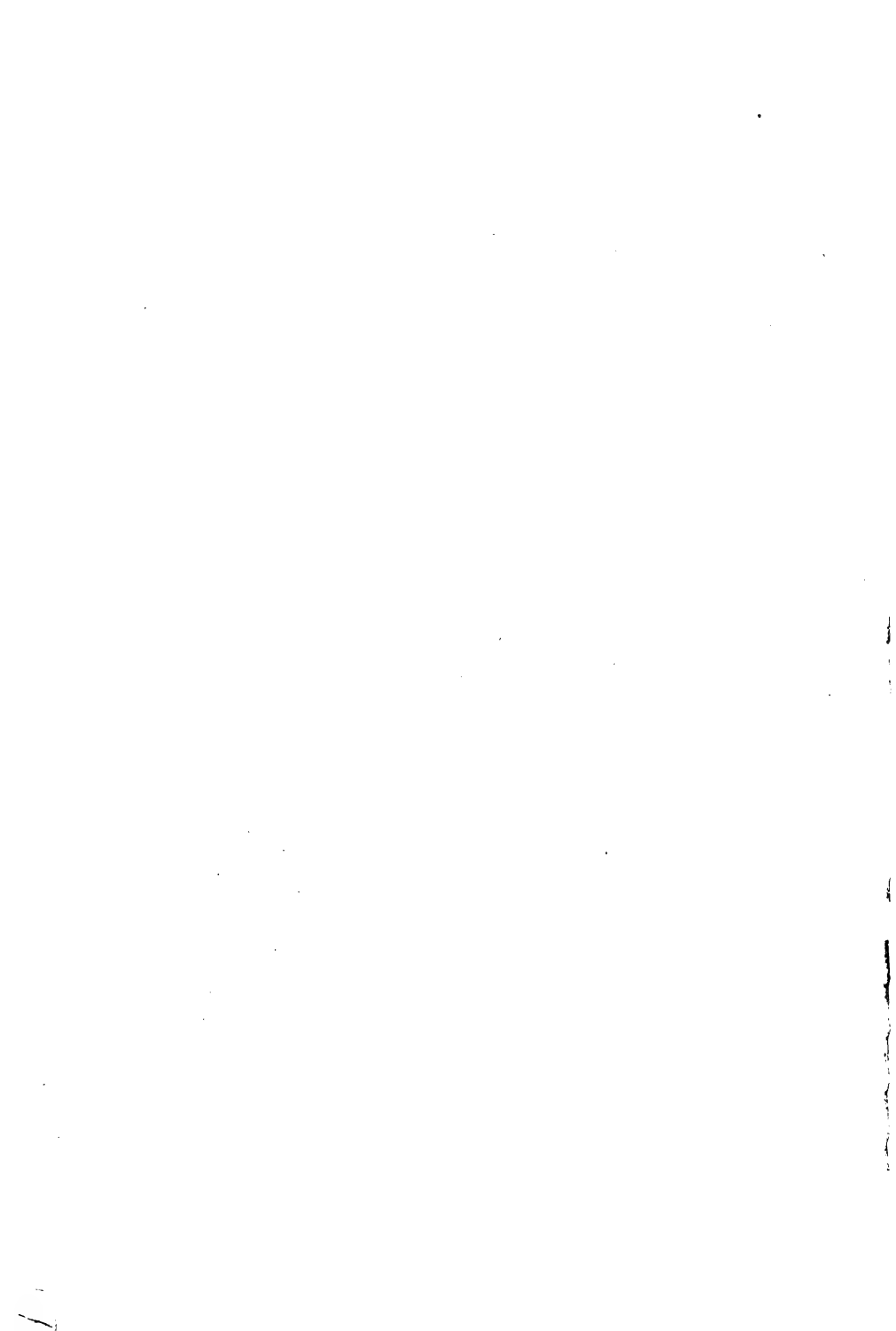
It's formation is entirely different than any order yet formed, and branches will be extended as far as its principles and workings are appreciated. While it provides for all the usual benefits in other orders, it goes still further and not only amuses but interests its members and teaches them how best to succeed in life by having the will of the Father done on earth “as it is done in heaven.”

One of its fundamental differences from ordinary orders and organizations is that it does away with all elections and favoritisms in office giving equal opportunity for each of its members to preside by a sequence of official honor in virtue of a natural law.

Members may be associated from all over the country by a small payment, and kept in touch through its literature, until branches are made in their locality.

Grand and Supreme lodges are not designed, as the harmony and equality of the branches are otherwise provided for.

Undoubtedly the peculiar formation of the “House of Sol,” will help to create new methods in the matter of general governments, which almost invariably, in time, fall into the error of ring ruling and tyrannical domination.



PROF. HENRY'S SIMPLIFIED METHOD OF FINDING THE DAY of the week UPON WHICH ANY DATE, IN 18th, 19th, or 20th, CENTURY FALLS, or the day on which you were born.

0	1	2	3	4	5	6	
Nov. Feb. Mar.	June.	Sep. Dec.	Apr. July.	Jan. Oct.	May.	Aug.	
6	7	13	8	9	4	5	
17	12	19	14	15	10	11	
23	18	24	25	20	27	22	
28	29	30	31	26	32	33	
34	35	41	36	37	38	39	
45	40	47	42	43	49	44	
51	46	52	53	48	55	50	
56	57	58	59	54	60	61	
62	63	69	64	65	66	67	
73	68	75	70	71	77	72	
79	74	80	81	76	83	78	
84	85	86	87	82	88	89	
90	91	97	92	93	94	95	
	96		98	99			
Sun. Mon. Tues. Wed. Thur Fri. Sat,							

Add 5 to the day of the month required and to this amount add the number that stands at the head of the column which contains the desired year, also the number at the head of the column which contains the desired month. Divide the sum total by 7 and the remainder will be the figure at the head of the column, beneath which is the day of the week. When there is no remainder the day of the week will be on Sunday.

Example:— Upon what day of the week did July 4 1822, fall.

Day of month

Add

Figure at head of column where 22 is.....

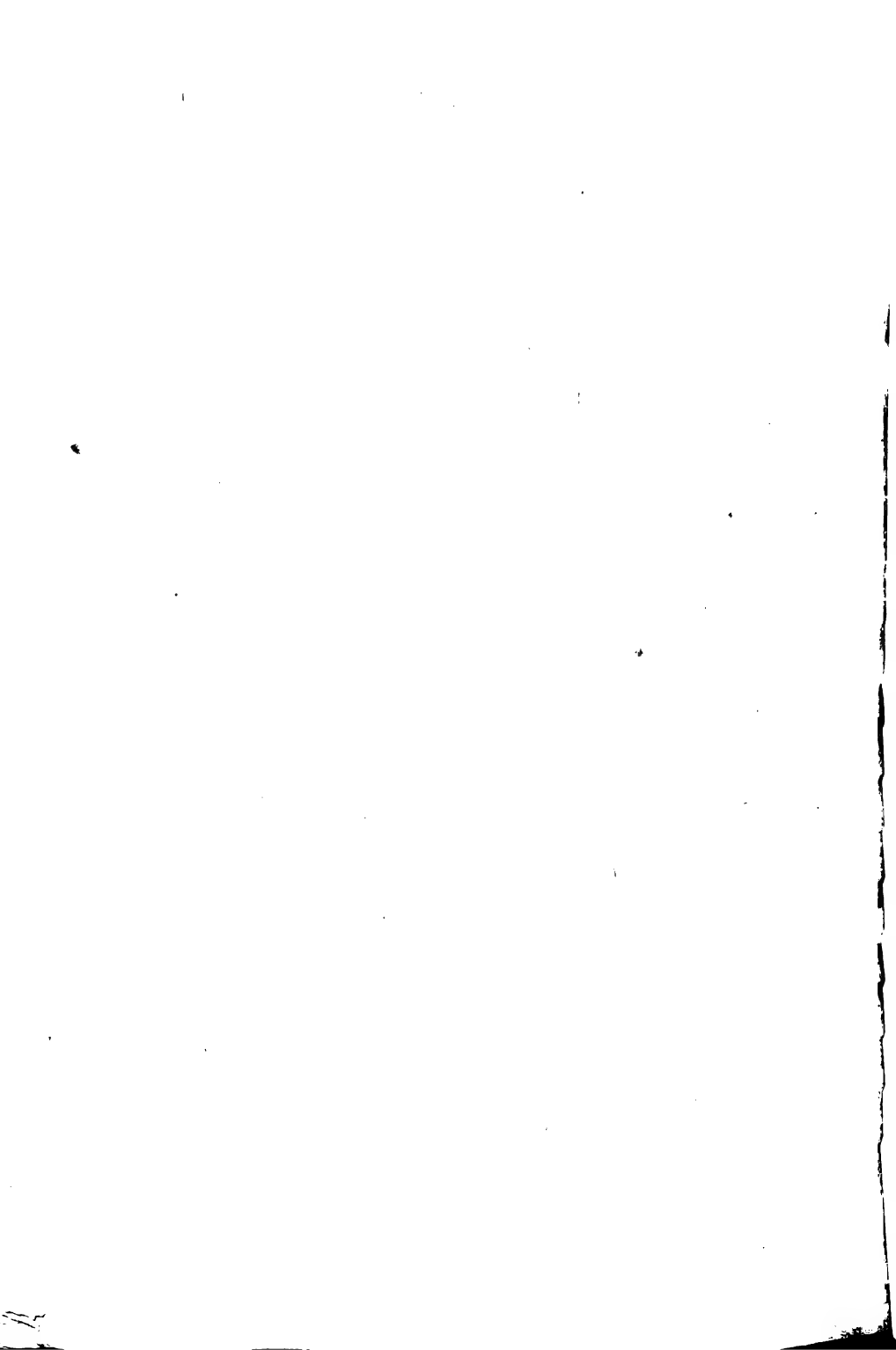
Figure above July

Total 18.

Total divided by 7 — and 4. is the remainder.

4. stands above the column at foot of which is Thurs. Hence July 4. 1822 fell on Thursday.

For the 18th, century it is not necessary to add 5 to the day of month. For the 20th, century add 4 instead of 5.



Editorial Notes.

We are more than pleased with the encouragement which the Radix has received, both in America and across the ocean, especially as we have made no especial effort to call attention to it. We publish it in its antique form and without any flourishes for the purpose of making it unlike anything else. As publishers we have had experience of more than a quarter of a century, and long ago learned that "all is not gold that glitters," while the most precious diamonds are found in the rough.

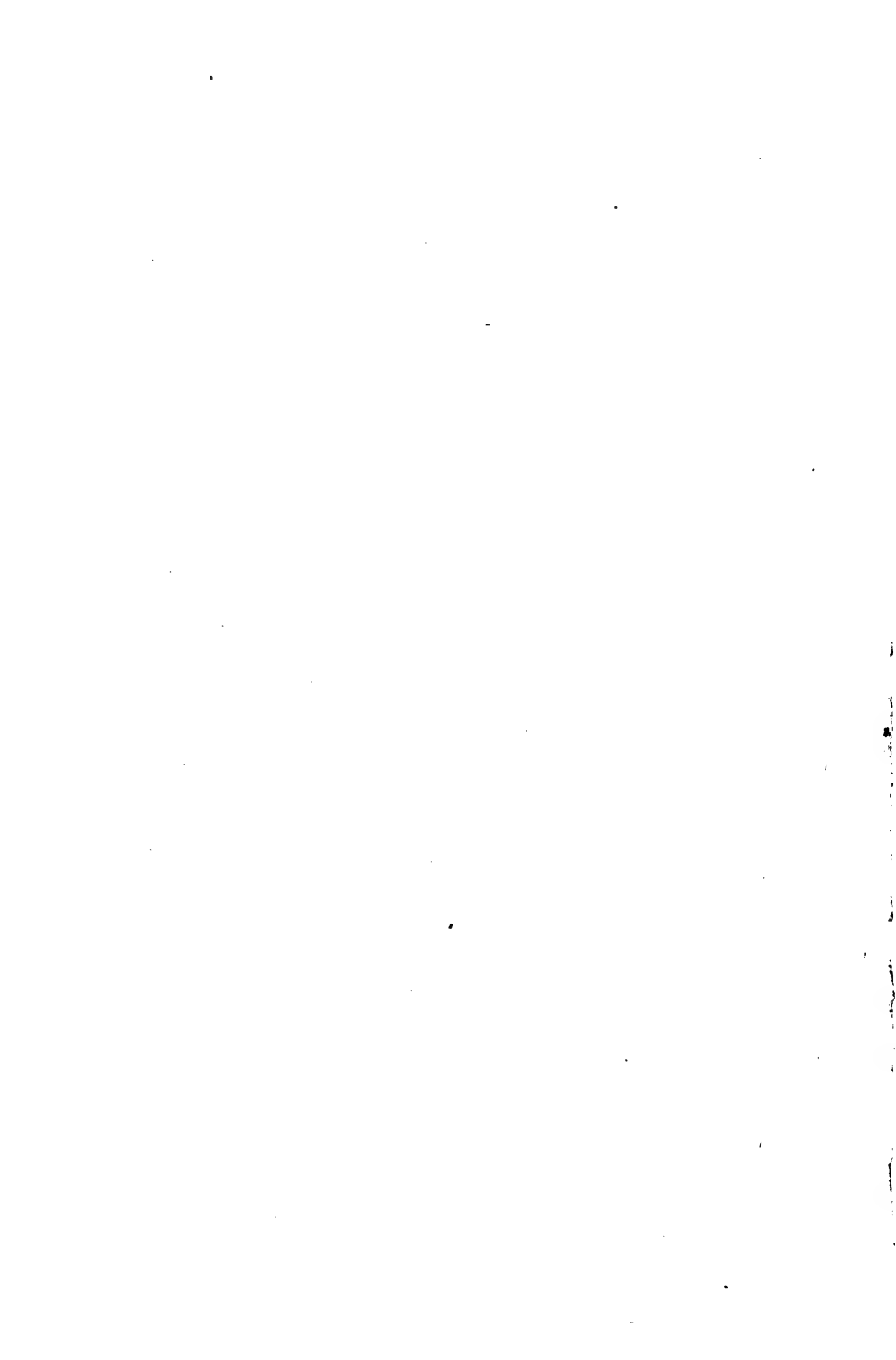
Ideas are what we are endeavouring to advance; our readers may polish them up to suit themselves. We gave up the polishing business when we learned of the true lives and abilities of the most noted people in history. We contemplate accepting the offer to become the mouth-piece of the House of Sol, as the work of that order runs somewhere near to our own lines.

The writings of Prof. Henry, as presented in THE RADIX, are mostly random notes made by him from time to time and then laid aside. He has a large accumulation of manuscript on all kinds of topics, inspired by an extensive and varied worldly experience and study.

The Editor has free access to this manuscript, to select from at will, and is taking primary ideas to begin with. Many of the ideas, at a first reading, appear unsupported, but careful consideration and analysis will prove them to be based on the true operations of a Supreme Power. Prof. Henry has no time to revise these Notes, and the editor presents them for their ideas, rather than their style of expression.

THE RADIX, is designed to fill the wants of a select class of readers, who can appreciate ideas regardless of the haste in which they were evidently written, hence, no apologies are necessary for lack of artistic presentation. The primary ideas will be followed by deeper philosophy, backed by science. Questions relative to any ideas presented may be asked by our readers, and they will be answered.

In the make-up of this publication we present an entirely new and original idea, and one which we believe will be highly appreciated. At the end of the year if it is desired to bind it, in the ordinary book-form it may be done in the usual way, after which, the present top binding may be cut off and the whole is in book form. For reading take hold of the upper left hand corner with first two fingers, turn the leaf up with the right and catch between the second and third fingers as in reading lawyer's briefs. This will be found to be a much easier way to handle than in the usual cumbersome method of ordinary magazines.



Exchanges.

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NOTES and QUERIES:— Miscellaneous. A Monthly Magazine of History, Folk-Lore, Mathematics, Mysticism, Art, Science, Etc. Published by S. C. & L. M. Gould, Manchester, N. H. \$1.00 a year.

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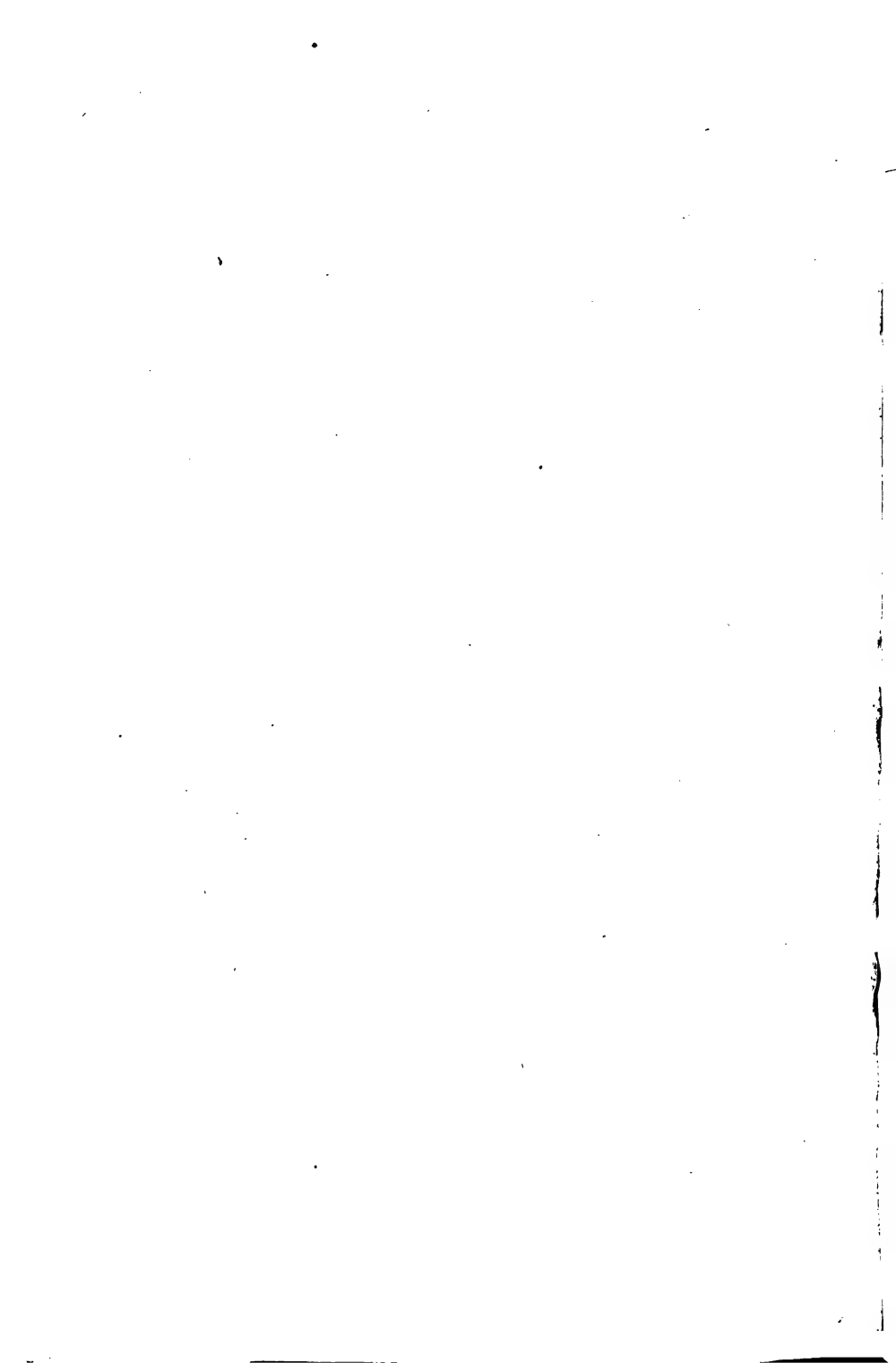
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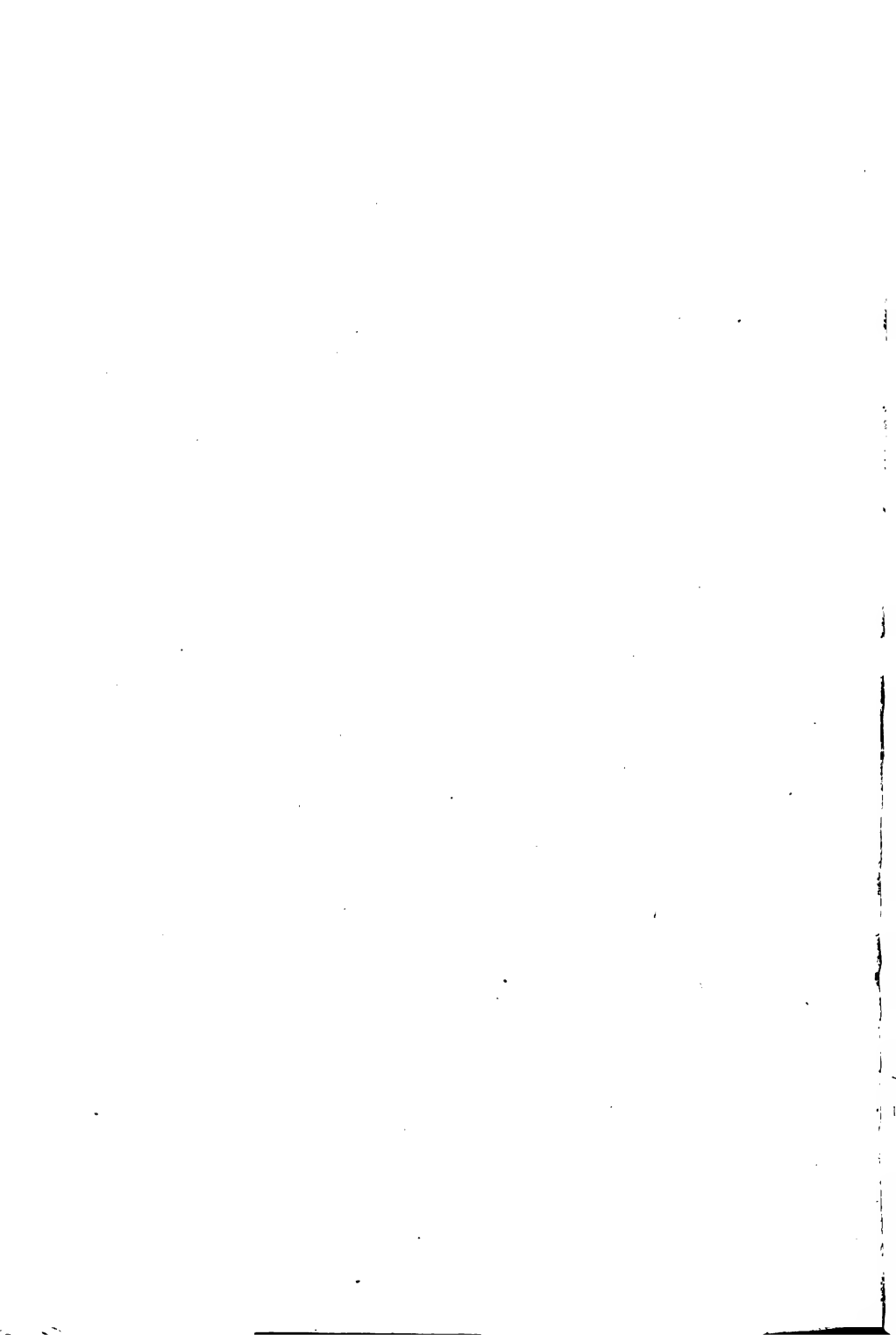
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SALEM MASS.



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Contents.

Trusts.....	Page	141.
Womans Suffrage.....	"	146.
Anti-Vivisection.....	"	148.
Astrology.....	"	149.
How Planets Influence.....	"	151.
Air, Earth, Fire and Water.....	"	154.
Natural Religion.....	"	158.
Answers to Questions.....	"	161.
Editorial Thanks.....	"	164.
To Subscribers.....	"	165.
Books.....	"	166.
Publications	"	167—168

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NAME _____

Address _____

Birth _____ Erase this 1 2 . 0 0 if P.M.

Add the 12 if A.M. to BIRTH HOUR, which is _____

Longitude is _____ of G. _____

Correction for Long. { 0.86 sec per hour }

Ditto for Interval _____ m sec.

Total of correction in seconds _____

Add all. It gives INTERVAL from Previous Noon _____

Sub. cor. for N. lat. _____ Add for S. lat. _____

Latitude is _____ of EQUA. _____

Corrected INTERVAL of Birth Hour. _____

Birth hour for ☽, if PM it is the Interval from Birth Noon.

If AM add 12 for Interval from Noon Day Previous Birth.

Add Long. if W: Sub if E.

☽ INTERVAL. ☽ Add 30 to C.N. if nec.

If sum exceeds day circle Sub. 24 hours and

Coming Noon is _____ Day After Birth. ☽ long is _____

Otherwise, it is _____ Day of Birth.

Previous Noon is _____ ☽ long is _____

Sub for ☽ MOTION in 24 hours. _____

As 24h is to ☽ mot. _____ so is ☽ Int. _____ to Ans. _____

Add to Ans. the ☽ long of Previous Noon _____

It gives the ☽s PLACE at Moment of Birth, viz: _____

Corrected Interval of birth hour. _____ Present Year- _____

P N Sidereal _____

Sub. Yr. of B. _____

If sum is more than day circle _____

Age. _____

then subtract 24 hours.

Add day of B. _____

10th HOUSE is _____ M.C. is _____

☽ Reduce by

Subtracting whole months from beginning of month of birth,

The remainder is the day of the month for required Directions.

PARALLELS.

☉	☽	☿	♈	♉	♊	♋	♀	♌
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LONGITUDES.

M.C.

ASC.

NAD.

DEC.

11.

2.

5.

8.

12.

3.

6.

9.



THE RADIX.

— | —
NO. 6, 1897.

— | — Trusts.

The question of Trusts is a live question. What is a trust. It is a small body of men, who arbitrarily, or by the consent of the corporation which they represent, control the executive, legislative and judicial powers of the corporation in its complete management, with the members of the corporation more or less silent, or submissive, to the dictates of the few who have been entrusted with the above powers.

The Nation is a corporation and its officials constitute the management of the corporation designed to benefit the people who are the supporters of the trust imposed in the officials. The National government is a trust.

The State, the County, the City, etc., are trusts. Like wheels inside of wheels, these constitute trusts inside of trusts.

The Catholic Church is a trust. The Methodist Church and most other churches are trusts. Every secret organization is more or less a trust, and so we may go down to the various mutual operations of man and every thing is a trust, except such operations as are purely democratic in their nature.

Trusts therefore are, to a great degree, necessary evils, but all things in Nature are designed for a good purpose and are good until they assume tyrannical tendencies or otherwise prevent their necessary uses for the whole people, or in any way crush out the Individualism of man which was created by God for individual uses.

It is the natural tendency of all trusts to crush out all other trusts when they can, especially when one trusts perverts its power to the

injury of others. It is the tendency of the people when they suffer, to crush any trust that may cause them to suffer.

The people's only lawful means of crushing out trusts subordinate to the supreme trust—the Nation—is by the ballot box, in electing men to manage their trust — government officials— who are in sympathy with the people's interests. The great danger that underlies the trust system is, that subordinate trusts become so powerful — by accumulated wealth—that they are able to defeat the power of the ballot box, in various ways.

Men are so weak, or reduced by trusts to such necessity, that for temporary relief, like Esau of old, they sell their birth-right for a mess of pottage, hence, instead of exercising their individualism at the ballot box, they become slaves to the demands of subordinate trusts —business corporations—and so render their own trust (the government) weak and of no effect in furnishing them the relief for which they suffer.

So long as man is so weak as to sell his soul for a few paltry dollars, then he helps to weaken his own friend—the government—and to heap continued evils upon his own head. He is to be compared only to the bird that befouls his own nest, and, the woods are full of them.

The trusts are not to blame, for they only operate, or, are operated, by the law of cause and effect.

Many of the men who are fortunate enough to constitute a trust are no doubt fairly honest at heart, and all men would follow in their footsteps if they could, and not consider themselves villains, although the trust to which they were joined might be the most tryanical — on business principles—of any in existence.

Trusts in this country have become alarmingly dangerous, and every little trust realizes this fact when it feels the pressure of some other trust greater than itself.

How shall this be remedied. There is but one way possible that can commend itself to the mind of sensible men. It must be overcome by ed-



ucation of such a nature as to cause the manipulators of trusts to co-operate in their own downfall.

A difficult thing at first view, but, education can do wonders. "The love of money is the root of all evil." Destroy that love, How! By giving to those who accumulate wealth, all that they crave in their accumulation.

When a man has all the money necessary for his own comforts and the comforts of those dependent upon him, what more in mercy's name does he wish. More money. What for. He cannot spend it. He cannot operate it. He has to entrust the spending and the operating of his money to others.

Why does he do this. For honor, glory, and the gratification of knowing, or feeling, that he is superior to those who have not done as he has.

The solution of the question, then, is an easy one. Give him the honor and the glory that he aspires to, without forcing him, as he is now forced, to be a tyrant and despised of all creatures beneath him because of his tyranny. Make him beloved by all. Give him honor and glory for his great abilities, without cramping him in the exercise of his natural abilities.

Do not rob him of his money, his honor, his glory, nor of his continued abilities to the day of his death. You have no right to rob him of these, to blow him up with dynamite, nor to destroy his accumulations.

There is a better way and one which he ought to appreciate and comply with, to the glory, honor and lasting fame of his natural gifts.

Frame a law by which no man shall retain to his control more than a stated sum, and let all further accumulations go to a Government Trust to be honored by the name of the accumulator.

In this way the rich would have plenty of means, honor and glory, without oppression.

NOTES.

A series of horizontal dotted lines for writing notes, spanning the width of the page.

Womans Suffrage.

Alice Stone Blackwell, advocating Woman's Suffrage, which The RADIX does not object to, if the women want the suffrage, speaks of women taking "an interest in making the community respectable."

Now wherein are women more able to make the community respectable than men. In the same paper from which we quote Mrs. Blackwell, we read of a mother in Peabody, who lay in wait for her 23 year old daughter in a neighbor's yard, and, springing upon her like an infuriated lioness threw her upon the ground, pounded her, broke her collar bone, and otherwise injured her, and then, in her cooler moments declared that she wished she had "broken her daughter's neck."

And this mother was not under the influence of liquor. She was merely angered because her daughter permitted attentions from a young man whom she (the mother) did not like. This, certainly, was not an evidence of "respectability," and yet it was the act of a woman, who, under suffrage would have as much right to vote as Mrs. Blackwell.

Is it not about time that intelligent people who talk so glibly about God, should begin to learn that God rules all of these matters of respectability whether displayed in man or woman.

No one but a person influenced by the planet Mars could have made such an attack as the above, whether man or woman, and if Mrs. Blackwell would but study the philosophy of planetary laws, she would find that men and women who wish to engage in casting the ballot are under a planetary law that makes them so wish to do, and that there are thousands upon thousands of men as well as women who care nothing at all about the exercise of the ballot.

Furthermore, intelligent men, outside of the political arena, are fast becoming convinced of the fact that their time spent at the poles is time thrown away, for, politicians have now such a strong hold upon the

NOTES.

machinery of government that the polls are not the true place where the elections are determined.

The polls are merely used at the present day as an old time notion to make the unthinking people imagine that they still have some influence in governmental matters.

The people at large, have no more influence at the polls than tin cats, and, so far as equal individual political rights at the polls are concerned, time and money are really thrown away by all who are not in favour of a rule of the many by the few, by attending the polls.

It is this sort of a rule that our much loved country is under at the present time. The whole machinery of preliminary meetings, caucuses, conventions and the Australian ballot system, is constructed so that only people who make politics their special business can operate them to advantage.

The people at large are really ignorant of the technicalities and the proper methods to operate such machinery, and, like dumb-driven cattle, they walk up to the polls, shouting, "hoop-la," in unison with their hypnotized prejudices, and, really, in their innocent hearts believe that they are exercising some sacred privilege of American citizenship.

The result would be just the same if 75 per cent of them remained away from the polls, and the result would be just the same if all of the women voted with the men.

There is a power behind the throne which governs the politics of our country and that power is not "the dear people."

"Is it not a fact that people rarely judge a cause by great principles. Personal motives of the meaner kinds are both judge and jury in such affairs."

Amelia E. Barr.

[illegible]

Anti-Vivisection.

By SYDNEY LAURENCE.

Probably no philosophy is more invariably misunderstood by the uninitiated, than that of astrology. Those who know nothing of the true method of reading the stars, fancy that he who is honest in his study believes in a blind fate, which, exhibited to the astrologer, reveals the future in minute detail, good or evil, moving towards us with resistless power.

Now this is a great mistake, for while the astrologer believes that the planets have a mystic influence over our lives, yet he is never unconscious of the will power within each being, by the exercise of which, the future is what we make it.

Planetary influences do not force nor drive the individual; they merely show that he will act in a certain way, unless fore-warned, (and therefore fore-armed,) he use his will to obviate that which the planets denote.

Let us illustrate this by an example.

Some people are so charitable in their judgments that they find excuses for any and every wrong. If they read of a vivisector who bared the spinal column of a horse, and excited the nerves with electricity, they say; "Yes, it is a dreadful thing, and surely vivisectional experiments cannot benefit the human race, because the infliction of torture, renders all observation untrustworthy. It is an awful deed, but why should one blame the operator. He has nothing to do with it; he is the outcome of circumstances, his heredity and environment are to blame, not himself."

This may be an extremely charitable view of the vivisector, but, it is not one likely to present itself to the astrologer, for, although he knows that the Divine plan in reference to a person cannot be changed, yet,

This image shows a full page of a handwriting practice notebook. The page is white and contains approximately 20 horizontal rows of small, evenly spaced dots. These dots are arranged in thin, parallel lines across the width of the page, providing a guide for letter height and placement. There is no text or other markings on the page.

he is always conscious that in each being here on earth there is a higher and a lower self, and that the one may be cultivated, or the other, as the individual Will chooses.

If the vivisector turn his attention to gaining fame, money, or both, through the degrading occupation of cutting up sentient creatures, does he not bring out all those unstable characteristics in himself, which answering to the moon, might have been good in their own proper place, as satellites to the sun of his higher nature, which is always in harmony with the Divine will.

The lower nature is the animal or delusive self, and he who brings it into undue prominence, makes more and more discord in himself as the lower self clashes with, rather than follows, the higher.

A vivisector is not compelled to torture beasts; but, although there may be an impulse in that direction, he can fix his will firmly and unalterably on the justice which is due to helplessness.

He need not take the easy path of his environment, nor float idly along with the spirit of cruelty which he finds about him; but regardless of other people, and even of the planetary influences, governed solely by his will, he can give full scope to his higher self, that true nature which well developed, raises man above the dumb beasts; which degraded (as by the torture of the defenceless) sinks man even below the level of his lowest victim.

—Nearly all ordinary Astrologic readings are but surface findings; nothing short of a \$10. reading can get much below the surface. The cheaper readings are practical but should never be deemed infallible. They are "the straws "however, which" show the way the wind blows."

Most people who have become interested in astrology are free to say that "An astrologer does not receive one half the money that he should for the laborious work he has to do, before he can write or say a word."

NOTES.

Astrology.

For an Ordinary Astrologic Reading, costing \$1. or \$2. it is only necessary to write to an Astrologer as follows:—

Prof. Henry, Salem, Mass.

I was born on the.....day of.....in the year.....
at about.....oclock (A. M. or P. M) in the Town of.....
and State of.....Enclosed find \$..... for same. My sex
isand I am.....married.

Address.....

No.....Street.

Town.....

State.....

For more important readings, or questions, always give the above and any other information that will assist in obtaining greater accuracy.

It is not necessary for the astrologer to see you, nor for you to give your true name, provided the address given will reach you.

You should never wait until the last minute to write and then demand your answer in a hurry, because good astrologic work has to be done slowly and carefully.

Hurried astrologic work is most likely to be in error, and if in error you had better be without it. No astrologer can do good work in a hurry nor when his mind is not free from personal cares or interruptions. If you have a reading made under such conditions, then the astrologer's perplexities become mixed with yours and yours with his, for there is always some affinity between yourself and your astrologer, else you would never deal with him, but with some other.

NOTES.

How Planets Influence.

The manner in which planetary influences operate upon individuals is doubtless one of the least understood of all the facts in the science of astrology. Their operation is generally looked upon in some superstitious way. This superstitious idea is wrong.

The planets, so far as we know, are bodies like our earth, but constituted with different elementary qualities, which qualities operate upon each other in a manner that may be illustrated by fire, air, earth and water. These, operating upon each other, produce varying effects.

At certain times in each year, and certain times each day, the atmosphere of the earth is most strongly impregnated with some one or more of these elements. When an individual is born, he partakes of those atmospheric conditions as they may happen to be blended at that particular time.

He breathes in, as his first breath of life, the quality of the earth as it may be at that time atmospherically affected, and that inbreathing constitutes his basic system.

Upon this basic all other atmospheric conditions operate, and this basic — like the basic of all things else — is easily effected for good or for ill, according to the sensitiveness of this basic in absorbing, or repelling further atmospheric conditions throughout the life.

The germ theory of health and disease is practically the same thing. Certain germs, or atmospheric conditions, will kill all life. Other germs will kill some lives while upon other lives they have no effect and upon still others they strengthen rather than weaken. Planetary influences and germs in the atmosphere, are one and the same thing.

Saturn is a planet whose effects are very slow in their operation; hence, Saturn would not be quick enough to save the drooping tendencies of

[illegible]

a finely organized being; hence, we term Saturn the planet liable to cause sickness or death, but Saturn would not so easily affect an organization that was constituted when his influence in the earth atmosphere was strong for good. Such conditions of Saturn create slow moving, long-winded people.

If there ever was such an earth born being as Methuselah he must have been a Saturnine.

Jupiter's influence is of such a nature that it causes in the individual a sort of a self-important, self-satisfied, self-gloryfing feeling, and strange to say, we find, that under this element church-people, horsemen, sportsmen and bankers are born. Hence we term this planet the fortunate planet, because these stations in life are, by the world, considered to be desirable.

It is doubtful, however, if God considers them above the Saturnine condition of the patient, long-suffering Job.

Mars impresses us with that hot, fiery tendency, to combat all opposition; to defend what is deemed to be right; home, family, personal rights, personal opinions, and country's honor; not necessarily in a brutal physical manner, but determinedly to oppose being crushed out of existence.

No one could live without some portion of Mars in his make-up, and it is to be presumed that Jesus, Shadrach, Meshach, Abednegi, and all martyrs of old, were largely of the Martian type.

The Sun element gives kingly power, commanding tendencies, etc., and is always strengthened by a blending with Mars.

Venus gives tendencies to pleasure and is very liable to go to extreme and thereby perish quickly. It is the planet of love but not of sexuality.

Mercury operates upon the intellect and is as changeable as a weather-cock, unless strongly mixed with Saturn, who holds him in check. This is the sexual planet, for, intellectuality and sexuality are from the same source; hence, sexuality destroys intellectuality and vice versa.

This image shows a full page of a handwriting practice notebook. It features approximately 20 horizontal rows. Each row is defined by two parallel dotted lines, creating a series of uniform gaps for letter height. The paper is otherwise completely blank, with no margins, text, or other markings.

The Moon is of the nature of the earth and its natural atmosphere. Moon people love that portion of the earth with which they are most familiar.

Now these are, in substance, the effects of the planets upon individuals. They have nothing to do with money, or marriage, or church, or politics, or social fads, or social customs. Such things belong to worldly morality.

Worldly moralities are inventions of man, and not of the heavens. Gold belongs to earth, marriage is only man's invention to hold two natural forces together after nature has called for their separation; a sort of a man invented prop to hold a building up after nature has rotted away the sills.

Social fads, or morals, may be one thing in London, another in New York and still another in the Fiji Islands, under the same general conditions of the heavens, and politics may be what they will, Monarchical, Democratic or Anarchistic, and the individual who has the strongest condition of the Sun, and Mars, in his horoscope, will receive the most commanding position in life in the circle in which he lives, and the man with the strongest Jupiter and Venus, will be the happiest and best satisfied individual, whether he has a hundred million dollars, or only seventy-five cents.

This presentation of effects of the planets upon individual lives is the true basic of astrologic philosophy.

All other conditions are human judgments, applying the natural conditions with as much ability as genius will permit, to the unnatural affair which are foisted upon us all by man's ignorance and greed. Applying the natural to the unnatural is what makes astrology a worldly science, just as all other sciences are made.

Aside from its merits as a worldly science, which is by no means infallible, it is more than this, for it is a heavenly science, infallible to the minuteness of the millionth part of a hair.

Air, Earth, Fire and Water.

Air, Earth, Fire and Water, are known as the elements of Nature. Either one of these in its separate operation would be detrimental to human existence.

In their combined energies, what we know as "Nature," exists, and in this combined operation, all things doubtless would continue to exist without human life, and, possibly without many other forms of life of which we are cognizant.

In the human cosmogony, there are what the ancients termed "four humors," (or fluids) of the body, viz:— Blood, phlegm, Yellow Bile and Black Bile. Hippocrates taught that the proper combination of these gave health; their disturbance, by unequal proportions or improper distribution, gave disease.

These then are the elements of life, but are not life itself. Air, Earth Fire and Water are the Elements of nature. It is the combine which makes Nature. It is the combiné of blood, Phlegm, and the two biles, which make Life. In other terms these are called blood, phlegm choler and melancholy.

The elements of life then are equivalent to the elements of nature, and probably are the products of the latter in their varied admixtures, or successive, or alternative, supremacy.

Air, Earth, Fire and Water, have repulsive, and attractive qualities; harmonious or discordant processes, creative, and preservative, as they by the law of Cause and Effect, operate upon each other.

Alone by themselves they are simply inert entities, and the life of nature does not exist,

In like manner the elements of human life in their separate states give no human life. Life, then, is a chemical action of these elementary parts and it exists as long as there is harmony of action sufficient to support the life.

The moment the action gets below the requisite combination to sustain the human life, then the human life ceases to exist, but life itself does not cease. A Natural life must continue to go on just as long as the four elements are operating upon and in combination with each other.

By this process of reasoning, we say there are four kingdoms in the human cosmogony, — Blood, Choler, Phlegm, and Melancholy. These are the image or reflection of the four kingdoms of Nature—viz:— Air, Earth, Fire and Water; elements of themselves indistructable, eternal, but ever changing in their atomic relations.

Individual man is a combination of special atoms from these four Kingdoms. His life depends upon the Life-sustaining harmony of the four, and his special sphere in life depends upon the particular amount of these elements as they abound in him.

Whichever of the four elements is weakest in him is most likely to exhaust itself first, to the point below the sustaining of human life, and the life that he next enters upon must be a sphere in accordance with the proportionate combination at the close of present life.

The chemical action of course must still continue for that is eternal, but action unites with other atoms; the fire and air equivalents blending with the universal action of fire and air and the universal action of their kingdom.

Fire and Air, of the eternal realm, co-mingle with space. Earth and Water, of the mundane realm, co-mingle with the cold and inert planet to which they belong.

The individual qualities generated by the human life operations are doubtless taken possession of by the elements which are strongest at the time of dissolution and are carried with it, for weal or for woe in its operations, into some further atomic experience. That is to say, the conquering elementary parts hie away in the enjoyment of their conquest in accordance with their particular natures, and endeavor to unite themselves again with other particles most congenial to their progressed combination,



while the conquered elements weak and bereft of joy, are willing to unite themselves with any degree of the other elements to return again to human life and be perfected in some other individuality.

By this method of reasoning the soul (or individual acquirements) goes with the strongest element, and becomes reincarnated in a sphere on a plane with its previous experiences, but with new atoms of combination requisite for human existence, coming again into life only when the general environments of human affairs are qualified to receive his progressed or retrograded condition, and this time of reincarnation is governed by the operations of Earth, the Sun, Moon, planets and the Zodiac, hence, by these at the time of birth, the particular individuality is positively known,

According to the ancient scientific attainments the soul (or individuality) may be lost, or ruined, or fall to comparative perdition—but never totally annihilated. This is when the weaker elements in the human life are catered to and the better qualities ignored, and the soul becomes united with some other soul and makes a human being of a double nature.

Then the progressive operation — is of the Retrograde type, in which the human being instead of advancing in some worthy experience above his sphere of birth, permits himself to fall below it.

In this way the weakness of the life have the ascendancy at death and take possession of the individuality (or soul) and carry it downward in the scale of happiness, and the further it goes downward the harder it is to get back to its former position and this state is termed the state of the lost soul.

It may be in the state known as Haydes — cold, inert, morally dead, inactive or indifferent, or it may be in the other extreme of misery known as Hell, or in other words the extremely quarrelsome choleric state of an excessive fiery nature. United with another soul it may form a sort of a Dr. Jekel and Mr. Hyde character.

Happiness consists in the temperate, harmonious conditions known as Heaven.



The three spiritual agents of the Universal Power are Air, Fire and Water, operating as ONE upon the fourth estate, which belongs wholly to this planet, and all four combined in harmony in the equivalent human virtues known as Blood, Phlegm, Choler and Melancholy would make the perfect spiritual man endowed with intellectual vapors sufficient to overcome Death and enjoy on Earth a new Paradise, or Millenium.

Life, then is the chemical operation of the four humors of the body. Intelligence is the vapors evolved from the combination of these (high or low according to the proportionate strength of each,) while Death is the loss of power, in one or more of these, sufficient to retain the necessary combination, and with these all, there is an unfathomable Free Agency known as Will Power, by which either good or evil in any direction may be increased or decreased for better or for worse.

—The reason why some people get no benefit from Astrologic readings is because they are looking for worldly benefits in accordance with the ideas of those who are unaquainted with astrologic laws. No man can successfully or satisfactorially serve God and Mammon. It is just as foolish for a person to struggle for wealth when the heavens have promised him no wealth, as it would be for a chicken to attempt to follow a gosling into the water. just because the gosling told the chicken that there was a "heap of fun in swimming."

The chicken would find more fun in scratching garvel for worms, a thing that a gosling would not be able to do. Human beings are as different in their natures and their requirements as are the gosling and the chicken. Know thyself and therein learn whether to scratch gravel or swim.

THE RADIX for one year and 6 interesting books for \$1.00.



Natural Religion.

THE RADIX, in its first six numbers, has presented certain radical ideas — too radical, perhaps, for people whose worldly scramble for wealth or worldly morality, has caused them to depart from God's radical laws; a true conception of which they have lost sight of in a form of superstition, to which they adhere under the name "Religion."

Astrology is a Natural Religion, because it is formed on a study of the evidences afforded, by Nature, of the power, wisdom and goodness of God.

Astrology is a Revealed Religion, because it is embodied in, or formed on, Divine Revelation, written in the very heavens above our heads, so plain that he who runs may read, provided he has first obtained wisdom and understanding, without which nothing can be appreciated.

God is the chief of all diviners and seers. He sees and divines all things, and those who study his laws of revelation in the heavens, become like the prophets of old, prognosticators of the divine will.

Jesus was an able prognosticator, and revealed the Christ principle to the world, but the world has largely lost sight of the Christ principle, in its adoration for the man who revealed it.

If astrology is to be of benefit to the world, great care should at first be taken to eradicate from the minds the errors which have caused it to slumber for years. Such errors are in modern church superstitions.

In the study of astrology as in other sciences, ignorance looks only for commercial or financial gain; this has a tendency to make astrologers with worldly ambitions, fall easily into the ways of charlatans.

People who have their living to earn, while engaged exclusively in astrologic studies, are obliged to make it of financial value, but, when

they place the love of the dollar above that of their study, then they have lost sight of the prayer, "lead us not into temptation."

When the world in general is unacquainted with the laws and principles of astrology, and religious zealots place it on a par with fortune telling, then the field is open and clear for the practice of charlantry, and the opponents to astrology are responsible for the ease with which charlatans are able to operate and deceive.

Teach people what astrology is, and then charlantry is checked, just as the passing of counterfeit money is checked when people are able to tell the bogus from the true.

Charity, as defined in the New Testament, is one of the greatest of all the lessons which astrology teaches, for, when we see a man intoxicated and reeling through the streets, we are at once led to pity rather than abuse a creature, who is but suffering an inheritance of the sins of his ancestors, no matter how much those sins in their day may have been concealed.

The same may be said of all other kinds of misfortune, or weaknesses in the entire human race. The wisdom of the ancients declare:—"There is a time to be born," and only by the laws, or knowledge, of astrology can this time be known. Without these you may try to perfect humanity until doomsday. Jesus said, "A good tree bringeth forth good fruit." There is a proper time for good trees to produce good fruit," and no good fruit is naturally produced out of its proper season.

Artificial goodness may be nurtured for a time in the human family, but, Nature, in succeeding generations calls for a balance of accounts in her favor and to the detriment of the generation that suffers.

Every good thing taught in the Old or the New Testament is taught by astrology, and by it every one may be easily led to perceive that the Christ principle was crucified to teach individual man the lesson, that each man must bear his own cross, wear his own crown of thorns,

climb his own hill of Golgotha and get rid of the worldly influences of the power of the flesh, before he can be resurrected to a true life in the spirit, which is able to create his New Jerusalem, or his Heaven, while still upon earth.

Such entrance fee must be paid on this earth, or no heaven will be opened to saint or sinner, here or hereafter.

The laws of cause and effect cannot be dodged or overcome by any belief. Faith without the true works is of no avail; so says the Bible, and so says astrology which the bible endorses to the very letter.

—"Prove all things," said Paul, and yet nothing can be proven without something to prove it by. Hearsay evidence is not proof.

Personal satisfaction in worldly respectability may be very gratifying, especially if backed by that love of money which is the root of all evil. Such satisfaction and gratification are productive of groans and doubts upon the death bed.

Astrology teaches, to the minuteness of a hair, (with proper calculation of accurate data,) that we are all creatures moved by an individual susceptibility to our atmospheric environments, which makes us just what we are in our flesh-bound state, without any power to change from good to ill or vice versa, except by continued persistence of our individual will to free us from the power of our worldly imaginations. These imaginations cause the popular errors to appear as if self-made, when in reality they are the effect of some cause beyond our selves that makes us all jump just as we do jump, ridiculously or otherwise as the case may be.

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Answer to Questions.

The method of answering denotes what the questions are.

"Strait is the gate and narrow is the way, which leadeth unto life, and few there be that find it."—Mathew, 7—14.

I believe this saying was intended for astrologic students, 1900 years ago. It is alike applicable at the present day.

If you have not, by positive record, the exact Sun time of your birth you had better let exactness to the ascendant alone. See RADIX No. 1. All Horoscopes are Horary Figures, because governed by the Hour.

Text books are made to sell, hence are compiled from various ancient sources, and often without any personal experimental knowledge by the compilers. No photograph is able to positively denote whether Libra or Scorpio was on the ascendant at birth, and yet any bold astrologer might positively assert either, even though neither might have been there.

Sun in Aries would help to overcome Mars in Pisces and Moon in Virgo would mix matters. Jupiter in Libra in 12, would have some effect. Venus trine ascendant would add to the mixture. All planets in the heavens have something—more or less—to do with the ascendant. Blend all and simmer them down and you may have some comparison with your physique, but, what does it all amount to in a Raphael method (practical though it is,) which is not at all horoscopal in directing. If you wish mathematics, then try Zadkiel's method, for exactness (so claimed) to angles.

Jupiter in 12 in the East has considerable to do with both physique and disposition.

Moon, within three degrees of cusp of 11, has nothing to do with 10, except by semi-sextile. Venus 7 degrees from cusp of 5 is doubtful, but

in trine, zodiacally, with ascendent, by your figure, would no doubt affect 5, more than 4.

Head work, demanding order, taste, excellence, nerve and push, would be your line of occupation. Jupiter; opposition to Sun conjunction Saturn in 6, should be counted upon; he is the only rising planet in the East. His opposition is better than no aspect at all. He stands like a good demon in the bad demon's house, and opposes the Saturnine influence of the Sun.

Saturn is combust and does not count much in your life.

The Sun has absorbed his evil, and makes you timid in putting your best foot forward. Both Sun and Saturn are not bad in Aries, and they help you restrain Mars, Venus, platonic conjunction in 5.

If Libra was rising there would be little for you in the marriage relationship, as Uranus, Saturn, Sun and Mercury would be in 7. and Mars and Venus in 5; more pleasure of a lewdish nature, in a respectable sort of a way, by reason of Jupiter who would then be in 1.

Jupiter's transit of his radical place will probably amount to nothing but will do you good, as other wise Jupiter would transit unaided, an opposition to Sun - Saturn.

Overcome the latter and you may get some good from Jupiter transit Jupiter. Depend upon yourself but avoid enthusiasm in respectability without going to the opposite extreme.

Saturn moves by transit at about the same rate of progressive Moon; his opposition, therefore, is hard to get away from, but his combust condition at birth, together with Jupiter, opposition, will, in my opinion prevent any serious injury, yet matters may not be the most pleasing.

Yes, I find Raphael's rulings in many cases sanctioned by experience, but no one's ruling is infallible, as there are always various matters to be considered — however slight — to warrant infallibility.

General judgments are far better than attempts at exactness, unless

an exact basis — to the minute — is furnished to start with. A day to a year plan is only approximation, to save mathematic gymnastics, just as a bushel of potatoes is an approximate to the legal weight.

I have written in a hurry, but think I have covered your questions, sufficiently for your purpose.

PROF. HENRY.

— In learning to write, above all things else, learn to write your own name so that other people are able to read it.

Many people writing to strangers fail to get a reply because it is impossible for the receiver to tell what the name of the sender is, or what the address is.

Everyone should remember that names familiar to them are often unintelligible to strangers who are unfamiliar with the name; or may be more familiar with some other name that looks just like it to them when each letter is not distinctly written.

People who cannot write their own names, except in a hasty scrawl, had better have a stencil, or enclose an address card in each letter sent to strangers.

REMOVING SUBSTANCE from the EAR.—Take a horse-hair about six inches long, and double it so as to make a loop at one end. Introduce this loop as deeply as possible into the auditory of the canal, and twist it gently around. After one or two turns, according to the originator of the plan, the foreign body is drawn out with the loop. The method is ingenious, and at all events causes little pain, and can do no harm.

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Editorial Thanks.

THE RADIX, extends its thanks to its excellent contemporary "Modern Astrology," published in London, for its kindly notice of The RADIX, but begs leave to say that Mrs. A E. Lloyd, and not Prof., Henry, (as it stated) is the editor, or editress.

We hold and maintain that an "Editor," is the one who superintends, conducts, or manages, a publication, and not the writers or authors of articles therein. The editor is responsible for typographical errors and the general appearance of a publication, and the writers for the ideas in the articles, but not for the many mistakes that too often occur in orthography, typography and grammar. It is the duty of the editor, with assistance, to see that these are corrected in revision.

Too often, in a new publication, especially one like the RADIX, making no pretensions to style, numerous errors are likely to appear. The editor is aware of many in our six numbers, but as no one has openly attempted as yet to criticise them, she feels quite well pleased to think that they may have been overlooked, or freely forgiven.

She can only promise in future to try and prevent them, but, as every editor knows, they will, in spite of all caution, now and then appear and usually in the most ridiculous manner. She hopes that the honors as editor will not be given to another.

THE RADIX, is designed to fill the wants of a select class of readers, who can appreciate ideas regardless of the haste in which they were evidently written. Questions relative to any ideas presented may be asked by our readers, and they will be answered.

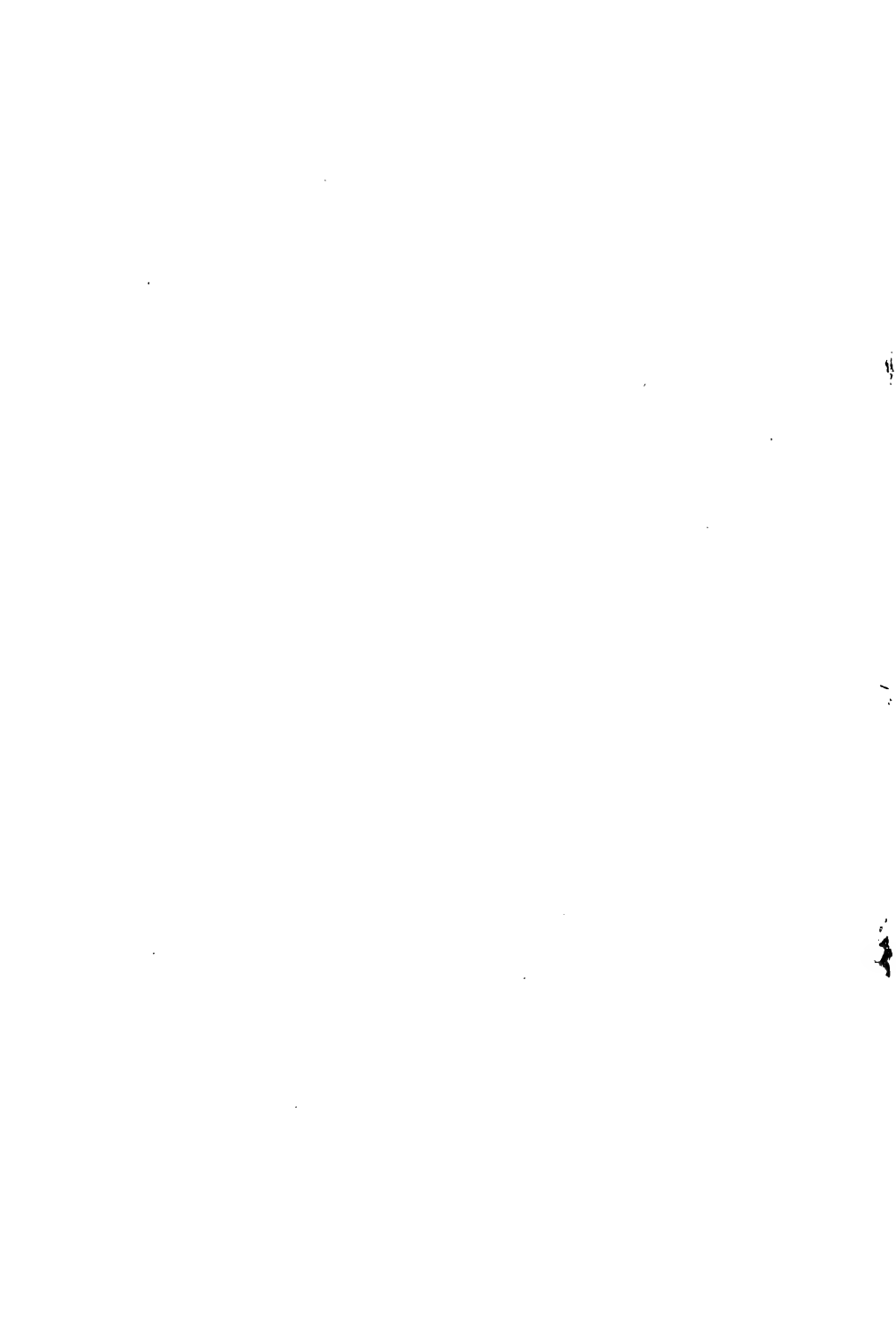
To Subscribers.

This No. 6. of the RADIX, completes one half of a volume. Extras of the six numbers now on hand are in the bindery. In bound form they make a very neat book for the library. On receipt of ten cents for postage from any of our present subscribers, we will send the bound numbers to their address, Free.

To all New Subscribers with a like payment for postage, in addition to their subscription, (making \$1.10) we will send the bound numbers as a premium. To others not regular subscribers we will send the Bound Numbers on receipt of 75 cts.

Our next number will be issued for January, 1878, and, will be in readiness in a new form, about the middle of December. It will be numbered, 1, of a New Volume. We do this in order to be able to furnish the Magazine in advance of the first of the month for which it is published. We have met already with so much success that the demand has put the publication a little behind. Those who started with No. 1, have six more numbers to complete their year. Many thanks to all, for the unexpected encouragement which the RADIX has received.

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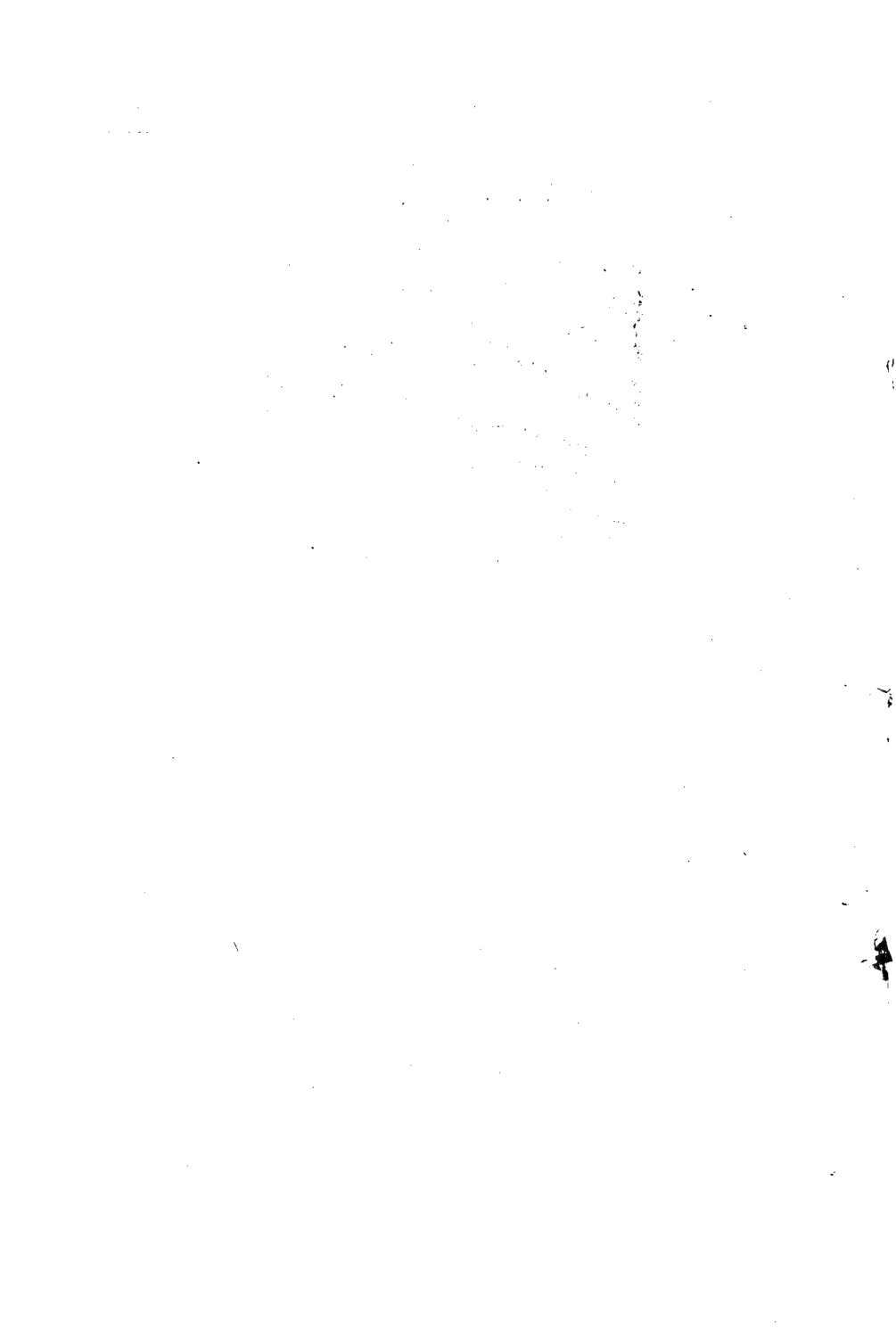
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